In this issue…

Dueling Antisemitism Panels
page 7

Letter to People of Geislingen
page 8

Looking for Rose
page 11

Washtenaw Jewish News
c/o Jewish Federation of Greater Ann Arbor
2939 Birch Hollow Drive
Ann Arbor, MI 48108

Presort Standard
U.S. Postage PAID
Ann Arbor, MI
Permit No. 85

WASHTENAW
JEWISH NEWS

February 2021 **Shevet/Adar 5781** **Volume XX Number 6** **FREE**

What blessing should you say when you get the COVID-19 vaccine? We asked rabbis for their guidance.

Laura E. Adkins, originally for the Jewish Telegraphic Agency

Jewish liturgy offers blessings for seemingly every occasion, from ritual moments (such as lighting Shabbat candles) to sublime experiences (seeing a rainbow) to mundane acts (going to the bathroom).

But what is the right blessing ("bracha" in Hebrew) to say upon receiving the COVID-19 vaccine? Is it even appropriate to say a blessing at all?

This moment felt far off at the beginning of the pandemic, but is arriving at record speed. Both Moderna and Pfizer have produced COVID-19 vaccines that are more than 90% effective at preventing infection, and the U.S. government is set to receive enough vaccines to immunize 100 million people in the first quarter of 2021.

So we reached out to rabbis from different denominations to get their opinions. All said the occasion merits a Jewish response, even as Orthodox rabbis noted that formal blessings with God's name are reserved for certain situations.

But beyond that, they turned to different ideas from within Jewish texts and tradition. Here's what they told us.

Ruth Kraut, Deputy Health Office

Jubilee Roosevelt, Certified Nurse Midwife

Rabbi David Wolpe, Sinai Temple in Los Angeles

I would say three, actually: the shehecheyanu blessing, thanking God who brought us to this day; "She'asah li nes bamakom hazeh," who has done a miracles or me in this place; and "Shenatan michochmato l'basar v'adam," who has given of His wisdom to flesh and blood. In a recent "daily connection" video, I cited the biblical Joseph saying the second of these blessings when he returns to the pit he was thrown into, and I suggest we should say the same.

Rabbi Emily Cohen, West End Synagogue in New York City

What do you say upon receiving a vaccine that may, one day, lead to communal life again? First, I'll invite each person, upon receiving the vaccine, to take a breath of awe and thanks, even if — like me — they hate needles. I'll be inviting each member of my synagogue to bench gomel on the Shabbat after they

Continued on page 4

Immigration, intermarriage and education making US Jewry larger and more diverse

Stewart Ain, originally for the Jewish Telegraphic Agency

Since the publication more than half a century ago of a landmark article that referenced the "vanishing American Jew," it's been hard to shake that idea as the dominant narrative of American Jewish life.

Yet the U.S. Jewish community is the largest in the world, with an estimated 7 million Jews — slightly more than Israel's 6.8 million.

And despite a low birthrate, American Jews actually are growing in number, primarily due to three factors: immigration, intermarriage and education.

Over the past three decades, Jewish immigrants have come in large numbers from the former Soviet Union, Latin America and Israel. Intermarriage, rather than acting as a net negative for Jewish population, actually has resulted in more Jews, as the children of intermarried parents increasingly identify as Jewish and some spouses convert. And Jewish education has helped retain the numbers of Americans who identify as Jews — and drawn some "Jews by choice" into the fold.

"The narrative of the Jewish community that we are a disappearing people — Look magazine famously referred to us [in 1964] as the 'Vanishing American Jew' – is not true," said Leonard Saxe, a demographer at Brandeis University's Cohen Center for Modern Jewish Studies. "What we know is that the American Jewish population is growing substantially, and we know where they are living, how old they are and their political attitudes. We also know that American Jews are increasingly diverse, both in their demographic characteristics and how they enact their Jewish identities."

Campers at Camp Be'chol Lashon, a summer camp for young Jews of color.

PHOTO CAPTION COURTESY OF BE'CHOL LASHON

The increasing diversity of American Jewry is apparent in myriad elements, including national origin, race and ethnicity.

"We are not just descendants of European Jews," said Arnold Dashefsky, director of the University of Connecticut's Center for Judaic Studies and Contemporary Jewish Life. "Therefore, planners need to reflect on how their policies can accommodate the diverse nature of American Jewry."

Dashefsky estimates that 10% of American Jewry is Sephardic and another 5% is comprised of "nonwhite Jews" from Poland, Russia and Ukraine, such as Bukharian Jews. Jews of color – a broad term that encompasses African-American Jews, Ethiopian Jews and others – may constitute 12-15% of American Jews, according to researchers at Stanford and the University of San Francisco who in 2019 examined 25 population studies of American Jews and found that most likely undersampled nonwhite Jews.

"The Jewish community has consistently been inconsistent with respect to how it at-

Continued on page 11

From the Editor February 2021

As I write this two days before Tu b'Shvat but already thinking ahead to Purim, I'm feeling a bit topsy turvy. Recovery from an attempted white nationalist takeover of our national Capitol building with a historic inauguration and also the on again/off again distribution of COVID-19 vaccines is more than enough to spin my head.

I don't think that events like these have intrinsic or obvious meanings for the Jewish community, but certainly give us a lot to think about. In this issue of Washtenaw Jewish News are two very thoughtful pieces about antisemitism. One is just below, a statement by ten American Jewish organizations that constitute the Progressive Israel Network; the other is commentary, on page 7, by Karla Goldman, Sol Drachler Professor of Social Work and Professor of Judaic Studies at University of Michigan, on widely-viewed recent presentations on "dismantling antisemitism." In addition, Dr. Michael Simon's "Letter to the People of Geislingen" is both a moving tribute to his family who perished in the Holocaust, and also points in the direction of what we all can do to prevent atrocities. Your thoughts on these are welcome!

Clare Kinberg

You may notice that this issue is a bit shorter than recent issues. This is a direct result of a shortage of display advertising, which completely pays for the paper. Do you offer a service or own a business that you'd like more people to know about? Please consider advertising in the WJN.

Finally, I enjoy getting feedback on my "Looking for Rose" series. Thank you very much to those who have written me, and I look forward to receiving more. ■

Progressive Israel Network groups oppose codification of IHRA working definition of antisemitism, citing strong potential for misuse

The following statement was issued by the members of the Progressive Israel Network: Ameinu, Americans for Peace Now, Habonim Dror North America, Hashomer Hatzair World Movement, Jewish Labor Committee, J Street, New Israel Fund, Partners for Progressive Israel, Reconstructing Judaism, and T'ruah on January 12, 2021.

As organizations that care deeply about the State of Israel and about the wellbeing of the Jewish people, we are deeply committed to the struggle against antisemitism. We are thus obligated to share our concerns about ways in which the effort to combat antisemitism is being misused and exploited to instead suppress legitimate free speech, criticism of Israeli government actions, and advocacy for Palestinian rights. In particular, the effort to enshrine in domestic law and institutional policy the International Holocaust Remembrance Alliance Working Definition of Antisemitism, with its accompanying "contemporary examples," risks wrongly equating what may be legitimate activities with antisemitism.

This effort has created opportunities for abuse and politicization by the outgoing Trump administration and others, undermining the moral clarity of the effort to dismantle antisemitism.

We respect the original creation of the IHRA Working Definition as an illustrative tool and as part of a larger and ongoing conversation about the nature of antisemitism. While we maintain no substantive objection to the core definition itself, our concern with its adoption as a legal tool is with the IHRA definition's "contemporary examples," which have been included as integral to the definition. We fear its adoption in law or policy at the state, federal, and university levels and in corporate governance has the potential to undermine core freedoms, and in some cases already has. For this reason, the Progressive Israel Network opposes the codification in U.S. law or policy of the IHRA Working Definition of Antisemitism.

There can be no doubt that some anti-Zionists and critics of Israeli policy can sometimes cross the line into antisemitism — and they must be confronted when they do. Yet Secretary Pompeo's State Department's unambiguous declarations that "anti-Zionism is anti-Semitism" and that "the Global BDS Campaign [is] a manifestation of anti-Semitism" represent a harmful overreach. This overreach, which is primarily aimed at shielding the present Israeli government and its occupation from all criticism, is made possible by the use of the Working Definition's "contemporary examples." The examples regard as antisemitic the claim that "the existence of a State of Israel is a racist endeavor" and the application of "double standards" to Israel "by requiring of it a behavior not expected or demanded of any other democratic nation."

We are advocates for a future of equality, dignity, and safety for all Israelis and all Palestinians. As such, we insist that activists, academics, and all citizens must have the right to express a wide range of political opinions without fear of being suppressed or smeared by the government. This includes critiques of the legitimacy of Israel's founding or the nature of its laws and system of government, even when we may disagree — sometimes passionately — with those opinions. These debates are critical for democracy and accountability. They belong in the realm of public discourse and must not be banished by anti-democratic laws or penalties.

We must express our alarm when the U.S. State Department proposes to blacklist nonviolent activists and human rights organizations, who are targeted simply because they document abuses or oppose the Israeli occupation of Palestinian territory. Throughout its tenure, the Trump administration has shown a disturbing eagerness to deploy spurious accusations of antisemitism as a cudgel to attack its political opponents.

Kenneth Stern, the renowned antisemitism expert who drafted the original definition and examples from which the IHRA definition is derived, has written that it was never intended to be used as a sweeping, all-purpose hate speech code and that its use as such by the Trump administration and right-twing Jewish groups "is an attack on academic freedom and free speech."

The incoming Biden administration rightly makes clear that it intends to make the fight against rising antisemitism a high priority. Now there is an opportunity to change course. We encourage the new administration and the new Congress to pursue a comprehensive strategy that takes on all forms of antisemitism and extremist hate, and which does not ignore the surging danger and violence of the white nationalist, antisemitic far right. In doing so, both the Biden administration and Congress should reject facile, oversimplified doctrines that can easily be abused. They should refrain from legislating bans on Constitutionally protected speech and legitimate activism, which often wrongfully target those who harbor no hatred towards Jews, and which make it more difficult to identify and confront genuine instances of antisemitism. ■

In this issue...

Advertisers 2
Calendar 20
Do'ikayt: Washtenaw 6
Kosher Cuisine 18
Looking for Rose 11
Obituaries 21
Rabbis' Corner 19
Simchas and Sorrows 21

WASHTENAW JEWISH NEWS

2935 Birch Hollow Drive
Ann Arbor, Michigan 48108
(734) 395-4438
www.washtenawjewishnews.org
CKinbergeditor@washtenawjewishnews.org

Editor and Publisher
Clare Kinberg

Advertising Manager
Gordon White

Design and Layout
Dennis Platte

Staff Writers
Lonnie Sussman

Contributing Writers
Rabbi Jared Anstandig, Emily Eisbruch, Eileen Freed, Stephanie Glass, Naomi Goldberg, Karla Goldman, Rabbi Aharon Goldstein, Cathy Mizgerd, Kelsey Robinette Reeves, Margaret Schreiber, Martin Shichtman, Clara Silver, Michael Simon, Rachel Wall.

The Washtenaw Jewish News is published monthly, by JCMWC, LLC. Opinions expressed in this publication do not necessarily reflect those of its editors or staff

©2021 by the *Washtenaw Jewish News*. All rights reserved. No portion of the *Washtenaw Jewish News* may be reproduced without permission of the publisher.

Signed letters to the editor are welcome; they should not exceed 400 words. Letters can be emailed to the editor. Name will be withheld at the discretion of the editor.

Circulation: 4,500
Subscriptions:
Free inside Washtenaw County
$18 first-class subscription

The deadline for March 2021 issue of the WJN is Monday February 8
Publication date: MondayMarch 1
Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

Advertisers

Alex Milshteyn, Real Estate Associatesy ... 3
Ann Arbor Community Foundation 12
Ann Arbor District Library 22
Bank of Ann Arbor 22
Cantor Samuel Greenbaum; mohel 18
Capstone Financial 3
Consultants in Opthalmic & Facial Plastic Surgery 22
Giraffe Design Build 15
Hebrew Day School 13
Hurwitz-Greene Real Estate 13
Jewish Family Services of Washtenaw County 23
Jewish Federation of Greater Ann Arbor 24
Main Street Area Association 13
Modern Mechanical 11
Page Avenue Books 18
Pam Sjo, The Reinhart Company 18
Zemyck Pottery 3

Dayenu is a new movement of American Jews confronting the climate crisis

Robin Schwartz, reprinted with permission of the Detroit Jewish News

Concerns about climate change and its impact on our world "loom like big clouds" over everything for Josh Bender of Ann Arbor. The Michigan State University graduate, now in his second year of rabbinical school at the Jewish Theological Seminary in New York, says he's made environmentally focused changes in his daily life like eating less meat and avoiding single-use plastics.

But he wanted to do something to tackle the global problem on a larger scale.

"With big societal changes you can sometimes feel powerless to do anything about them," Bender says. "I remember during the election, I wanted whoever the nominees were to be people who got what a serious generational issue this is."

Josh became an intern with the group Dayenu, a new movement of American Jews confronting the climate crisis "with spiritual audacity and bold political action." The group was formed in April and in the months and weeks leading up to the presidential election, Josh helped facilitate volunteer events. Participants made phone calls and sent text messages to more than 270,000 Jewish climate-concerned voters in Michigan urging them to go to the polls.

"When I think how small the margins were, especially in places like Michigan, I know we had an impact," he says.

The group's nonpartisan campaign called "Chutzpah 2020" targeted Jewish voters in Michigan and five other key states: Arizona, Florida, Minnesota, North Carolina and Pennsylvania. The idea was to pilot an innovative get-out-the-vote effort centered on faith.

"Studies show 80% of American Jews are concerned about climate change, but most don't really know what to do about it," says Rabbi Jennie Rosenn, founder and CEO of Dayenu. "Religious voices play an important role in shaping our national narratives and solutions, ensuring the centrality of human dignity, social justice and the public good."

Rosenn, whose mother, Sally Teitelbaum, grew up in Detroit, attended Mumford High School and was a longtime member of Congregation Shaarey Zedek, has spent more than two decades leading Jewish nonprofit organizations advocating for social change.

"Climate change affects everyone but not everyone equally. It disproportionally impacts communities that have been historically marginalized," she said. "I started Dayenu because with the climate crisis bearing down, we need all hands on deck, and the Jewish community is not yet showing up with all its people and power. What is at stake is the very concept of living l'dor v'dor [from generation to generation]."

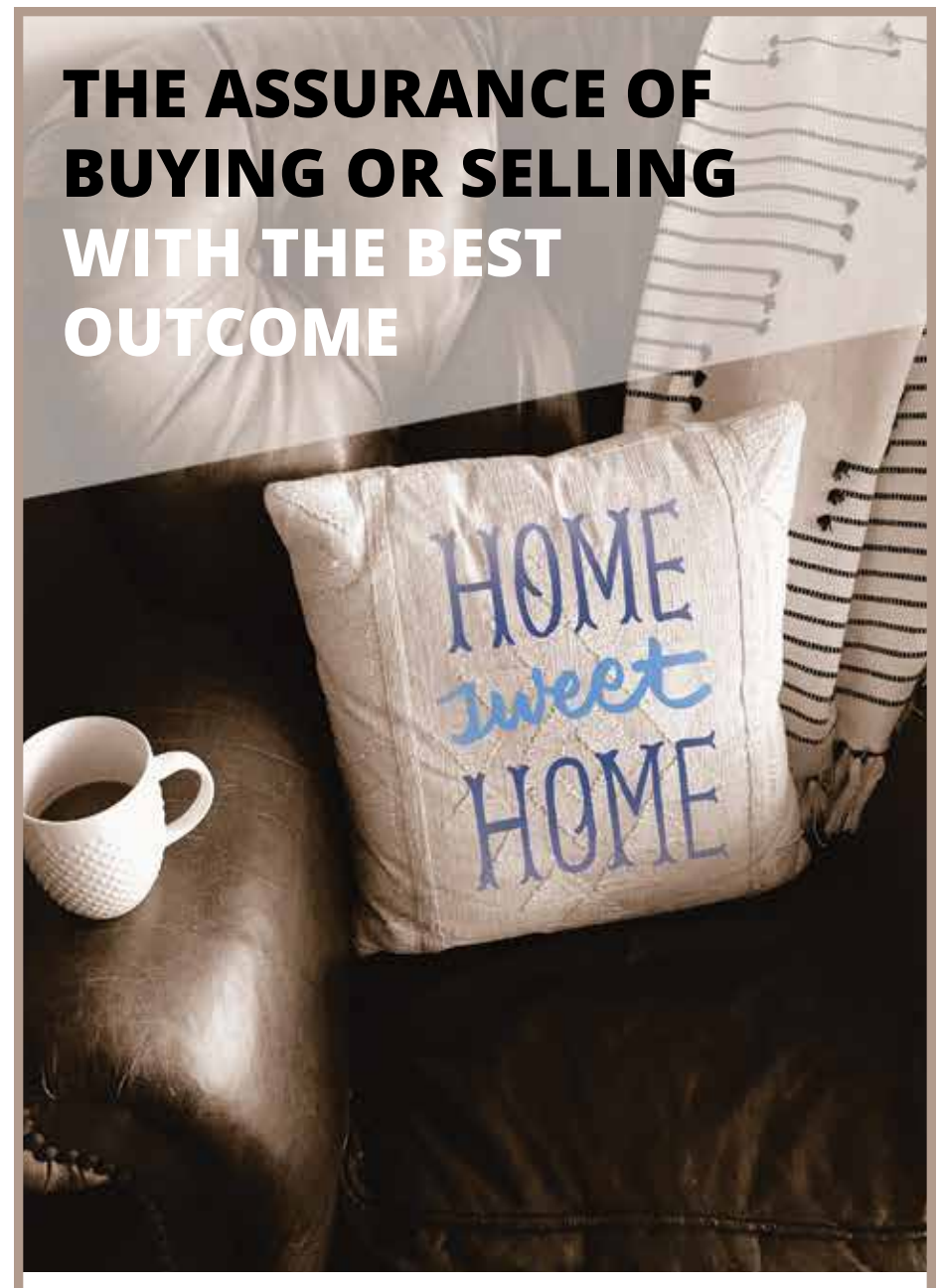
Moving forward, Rosenn and Dayenu's supporters would like to see our leaders prioritize environmental justice and move the country toward 100% clean energy by 2030 and net zero emissions well before 2050.

"President-elect Joe Biden will be inaugurated on Jan. 20, in the midst of a global pandemic, a deepening economic recession, accelerating climate change, and with a mandate to address racial injustice," Dayenu said in an emailed statement. "These converging crises demand urgent action on Day One of his term, and a team with the chutzpah to do what science and justice demand."

The statement applauded the climate team Biden has assembled so far.

For Bender, who has now completed his internship, working with Dayenu was especially fulfilling here in his home state, surrounded by the largest supply of freshwater on Earth.

"There are a lot of big and small ways climate change affects Michigan," he says. "I've never worked in any political capacity before, and it was meaningful to feel like I had more of a stake and the chance to make an impact." ■



LET US TAKE THE HASSLE OUT OF REAL ESTATE

Our vast knowledge and up to the minute information will provide you with a seamless moving experience. You can count on our expertise to guide you through every detail. We are proud to be the most trusted resource in the Ann Arbor area for almost 2 decades. Call for unbeatable confidence in the success of your next move.

ALEX MILSHTEYN, CRS, GRI, ABR
Associate Broker
(734) 417-3560
alex@alexmi.com
www.alexmi.com

2723 S. State St., Suite 130
Ann Arbor, MI 48104

ALEX MILSHTEYN Real Estate Associates
COLDWELL BANKER WEIR MANUEL
An exclusive affiliate of Coldwell Banker Previews International

Zemyck
Stoneware
Pottery
Pat Cowan

www.etsy.com/shop/zemyck

YOUR TAXES MADE EASY
CAPSTONE TAX & FINANCIAL
NEW CLIENTS
$50 OFF
WHEN YOU MENTION THIS AD
contact-free tax prep available
GABRIEL SANDLER, EA
CAPSTONETF.COM 511 E. MICHIGAN AVE, SALINE MI 48176 734.429.1040

70 Faces Media, parent company of Jewish Telegraphic Agency, acquires New York Jewish Week

JTA Press Release

Acquisition kicks off local journalism strategy for North America's largest Jewish publisher

70 Faces Media, the largest publisher of Jewish news, information, and lifestyle content in North America, announced today that it has acquired the *New York Jewish Week* brand and its signature programs. The acquisition pairs two preeminent brands in Jewish journalism — the *New York Jewish Week*, America's venerable local Jewish newspaper, and 70 Faces Media's flagship news brand, the Jewish Telegraphic Agency (JTA), the leading syndicated source of national and international Jewish news.

As the most diverse publisher of Jewish content in North America, 70 Faces Media reaches more than 3 million unique monthly visitors through its websites and millions more through its international syndication network. The company will now leverage its infrastructure to create a sustainable online model for local community journalism around the country.

The Jewish Week will remain a dedicated digital brand, with its own unique focus on Jewish New York, its people, and its institutions, while benefiting from 70 Faces Media's experience and resources as North America's largest and most diverse Jewish media organization.

"Over the past six years, 70 Faces Media has dramatically scaled its readership, revenues, and impact on users through our diverse stable of national brands. Now we want to use our resources and expertise to create a vibrant digital future for local Jewish journalism in communities across the country," says Ami Eden, CEO and executive editor of 70 Faces Media. "We look forward to building on the esteemed history of the *New York Jewish Week* and developing a lasting and compelling digital identity that reaches new audiences and strengthens the lives of all Jewish New Yorkers."

The acquisition of the *New York Jewish Week* is part of the unified news strategy being developed by Philissa Cramer, JTA's editor-in-chief, to better serve local and national readers across the country, as well as JTA's 60-plus syndication partners. Cramer came to JTA in January 2020 after co-founding and working for 11 years at Chalkbeat, an independent journalism nonprofit covering American education with bureaus in eight locations. "We are creating a news model that will support on-the-ground journalism at a time of crisis for local news," Cramer says. "Jewish news audiences want to know and understand what's happening in their local communities, and how that fits into the bigger picture."

70 Faces Media has more than tripled its audience and increased its revenues by 70% since early 2014, when it began implementing a strategic vision for sustainable growth focused on unifying its Jewish news, education, and culture brands. Executing that vision has enabled the company to attract and maximize synergistic philanthropic investments in editorial expansion, audience development, business development, technology, and fundraising.

Along with the 103-year-old JTA news agency, 70 Faces Media also operates the leading Jewish information website My Jewish Learning; popular parenting site Kveller; The Nosher, a Jewish food site; and Alma, a site focused on culture and identity for Gen-Zers and Millennials.

Commenting on the acquisition, Brian Sterling, president of 70 Faces Media's board of directors, says, "I want to thank the *New York Jewish Week*'s board of directors for entrusting us with this historic brand. And I also want to thank our philanthropic partners who are making it possible for us to realize a vision for the *New York Jewish Week*'s digital future."

70 Faces Media's strategic plans for the New York Jewish Week brand are being supported by UJA-Federation of New York, Lucius N. Littauer Foundation, and three additional foundations (the Jim Joseph Foundation, the Maimonides Fund, and the Lynn and Charles Schusterman Family Foundation) through their participation in the Jewish Community and Impact Fund, which was established to support Jewish communal institutions in the wake of COVID-19.

The *New York Jewish Week* was founded in the late 1970s and over the decades grew to include three regional editions serving New York City, Westchester County, and Long Island. The print newspaper reached more than 55,000 households each week, and the online edition receives hundreds of thousands of monthly visitors. Over the years the *Jewish Week* has won dozens of Simon Rockower awards for journalistic excellence from the American Jewish Press Association, several New York Press Association Awards, and the Casey Medal for Meritorious Journalism from the Journalism Center on Children & Families, including for its aggressive coverage of child abuse and sexual harassment at various nonprofit institutions, communal responses to mental health disorders, and funding of anti-Israel activists on college campuses.

Due to long-term economic challenges accelerated by the COVID-19 pandemic, in recent months the *New York Jewish Week* had been forced to cease print operations and lay off the bulk of its staff. Its current publications include a Daily Update email newsletter and a printable, downloadable digest of the week's top news.

The *New York Jewish Week* also runs several signature programs that are included in the acquisition: Write On For Israel, a two-year seminar program that trains high school juniors and seniors to use writing as a tool to explore issues related to Israel and Jewish life on campus; Fresh Ink For Teens, a publication and website by and for young Jewish journalists; The Conversation, an annual retreat for top and emerging thought-leaders in Jewish life; Public Forums, an annual series in partnership with UJA-Federation of New York featuring guest speakers at the top of their fields, including Ruth Bader Ginsburg, who made her final public appearance before her death, and the cast of the Israeli television show "Shtisel," whose three New York-area appearances in June 2019 attracted 7,000 people.

"This acquisition provides an opportunity to create a new forward-looking digital vision for the *Jewish Week* that will benefit our community for years to come while staying true to our editorial values and mission," says Kai Falkenberg, president of the *New York Jewish Week's* board of directors.

Andrew Silow-Carroll, editor-in-chief of the *New York Jewish Week*, will continue in the same role and will also serve as senior editor at JTA. Silow-Carroll was JTA's editor-in-chief prior to joining the *New York Jewish Week* in 2019. Thea Wieseltier, who oversaw the *New York Jewish Week*'s signature programs, will join 70 Faces Media as the director of strategic projects and public programs, a newly created position. Reporter Hannah Dreyfus, a former award-winning *New York Jewish Week* reporter, has also been hired.

"I was editor in chief of JTA before coming to *The Jewish Week*, and quickly saw the potential synergies between the two brands. The future of journalism depends on the thorough, essential local reporting and presence the *New York Jewish Week* is known for, and the forward-thinking digital experience and innovation of organizations like 70 Faces Media, JTA, and their sister properties," says Silow-Carroll.

Wieseltier says, "The Jewish Week could not have found a more congenial and exciting home than 70 Faces Media — we share the same purpose of a rich and truthful and stimulating Jewish journalism."

70 Faces Media was created out of a groundbreaking merger between JTA and My Jewish Learning, which was founded in 2002 by beverage magnate and philanthropist Edgar Bronfman, Sr. The organizations integrated their operations in early 2014 and formally merged on January 1, 2015. The Nosher and Kveller were created by My Jewish Learning before the merger. Alma, 70 Faces Media's newest brand, launched in 2017. ■

What blessing should you say when you get the COVID-19 vaccine? continued from page 1

receive the vaccine. Gomel is a prayer said by Jews who've come through a harrowing threat to life, like giving birth, a major illness or a car crash. It's received by the congregation and responded to by the full community, each person asking for more good to come to the one who has survived.

One day, when we are able to gather as a complete community in our sanctuary, I will lead us all in the most profound of shechecheyanus, offering full-throated gratitude for being brought to the moment of collective, in-person religious expression for the first time in well over a year.

Rabbi Ben Greenfield, The Greenpoint Shul in Brooklyn

One must offer words of praise and blessing to Hashem upon the amazing event of receiving this vaccine! That is clear. The question is if one should do so using one of the official, canonical brachot of our tradition, which would entail uttering God's sacred name.

Here, too, the short answer is yes, complicated only by the fact that there are so many brachot which apply that it is hard to know which one is correct! Shehechyanu, recited upon occasional events that spark gratitude (e.g. buying new furniture, eating new fruit, important rain falling on one's field) seems, at first glance, to easily qualify. On the other hand, ha-Tov v'ha-Meitiv (who is good and causes good) should be recited if the event is shared by multiple people (e.g. rain falling on a shared field, a couple buying furniture, new wine brought out to the dinner table), and receiving a vaccine is of both personal and public health benefit. Finally, ha-Gomel (who rewards the undeserving with goodness, and who has rewarded me with goodness) is recited upon rescue from an illness. A strong argument can be made for this blessing, too.

My master and teacher, Rabbi Dov Linzer, addresses all these possibilities and advises reciting HaTov, and to do so before receiving the first shot.

COVID has been a dark reminder of an eternally true fact: Our lives and our health are connected with those of strangers we will never meet. To have the opportunity to protect ourselves and, in doing so, grant protection to others is a gift from God worthy of a most heartful "HaTov v'ha-meitiv."

Rabbi Salem Pearce, Executive Director of Carolina Jews for Justice

Rabbi Karen Reiss Medwed and Rabbi Ruth Adar have both written original and moving brachot about vaccines. The other possibility I'm thinking about is asher yatzar, a prayer that is traditionally said after using the bathroom. The ambiguity of "b'chochmah" (with wisdom) could be understood as God creating us with the wisdom to recognize the divine image within ourselves and the importance of our partnership with God in creation and stewardship of human beings.

Rabbi Yosie Levine, The Jewish Center in New York City

The impulse to recite a blessing upon receiving the COVID-19 vaccine is a laudable one. As a general matter, brachot insist that we pause and reflect on how we can endow otherwise mundane moments in our lives with a sense of sanctity. But not everything warrants a bracha.

There is an argument to be made that the distribution of the COVID vaccine calls for the recitation of birkat shehecheyanu, the blessing that acknowledges how indebted we are to our Maker for permitting us to reach a given milestone. In the midst of the untold suffering brought about by this pandemic, the almost miraculous production of a vaccine represents a dose of unusually good news. As the Talmud teaches, hearing exceptionally good tidings is reason enough to recite this blessing.

At the same time, however, we typically adopt a minimalist approach to brachot. We tend to follow precedent. We might say that the list of occasions that call for birkat shehecheyanu is fixed. As such, from the perspective of Jewish law, the best practice would be to recite the bracha while omitting the name of God. Many people are in the habit of doing this — perhaps unwittingly — upon hearing another kind of news.

At a funeral, mourners say the bracha of dayan ha-emet, expressing that God's ways are just even if they are inscrutable. But others recite this blessing without God's name by saying simply "baruch dayan ha-emet." It's an elegant compromise that allows one to express the intent of the blessing without running afoul of potentially reciting a bracha in vain.

In the case of the COVID vaccine, there may be yet another reason to say shehecheyanu. Though the practice has largely fallen out of vogue, Jewish law mandates this bracha in a case where a person sees his/her friend for the first time in 30 days. Considering that this vaccine will allow people in isolation to soon reintegrate with their friends and family, there will be much to celebrate. To put it differently, how could we not acknowledge the extent to which we are grateful for having reached this moment? What a blessing. ■

Beth Israel Congregation February events

Living Room Lectures Presents Wendy Evans: Life, Love, and Art: Alfred Stieglitz and Georgia O'Keefe

Sunday, February 14, at 1 p.m.

Especially for Valentine's Day, here's a story of art and passion. When Alfred Stieglitz and Georgia O'Keefe met, he was a famous photographer and gallery owner, and she was a young unknown art teacher. This May-December couple would grow close, have a huge impact on each other's art and life, then grow apart. We'll trace their story while looking at Stieglitz's photographs and O'Keefe's paintings. Brought to you in partnership by Beth Israel Congregation and the Jewish Community Center of Ann Arbor, this series brings a variety of speakers to your screen. Register on the BIC website at bethisrael-aa.org.

Tea and Torah Study with Rabbi Caine

Thursday, February 4, 11, and 18, at 6:30 p.m.

Brew a cup of tea and join Rabbi Caine for Torah study. We'll delve into the depths of Torah, starting with Genesis (not the weekly parashah), as we bring our best selves and traditional perspectives to engage the text and apply it to our daily lives. A variety of teas will be sent on a monthly basis.

Monthly Lego Contest

Sunday, February 7, at 4 p.m.

This month we read in the Torah about Moses going up to Mt. Sinai and receiving the Ten Commandments. Portray the scene. Share your creation with the group and win a prize if you are the group favorite! For children grades K–6.

Worldwide Wrap

Sunday, February 7, at 10 a.m.

Join Beth Israel via Zoom for a Sunday morning minyan wearing Tefillin. The first five minutes will be spent encouraging and advising those who are learning how to wrap.

Tot Shabbat with the Caine Family

Friday, February 12 and 26, at 5:30 p.m.

Join Rav Nadav, Lynne, Merav, and Ziva for Kabbalat Tot Shabbat by Zoom! Bring in Shabbat with music, dancing, candle lighting, and kiddush. Invite your friends! If you are new to the program and have not received your special Tot Shabbat bag, contact Sam at szielinksi@bethisrael-aa.org.

Family Game Night

Sunday, February 14, at 5 p.m.

Get supplies delivered, learn new games, and have some fun! We'll start with ice-breakers, test our knowledge with trivia, then learn a new game to play with your family. For families with children in grades K–5.

Shabbat Biweekly Lunch 'N' Learn: Contemporary Issues in Jewish law with Rabbi Caine

Saturday, February 20, at 11:45 a.m.

From the kashrut of eating in restaurants to electric cars to Zoom on Shabbat, Rabbi Caine brings traditional Jewish legal codes and responsa to have us consider Jewish law thoughtfully and to elucidate the issues of living Jewishly in our modern lives. Biweekly through May 15 following Saturday services.

Musical Purim with Neil Alexander and a Live Band

Thursday, February 25, at 6:30 p.m.

Grab a noisemaker (maybe a box of macaroni), fire up the big-screen TV and the home audio speakers (if you have them), and join Neil Alexander, Rabbi Caine, and a live band for a Megillah and Live Music special Beth Israel Musical YouTube Purim.

Mystery Reader

Sunday, February 28, at 11 a.m.

Join us for stories read by a special Mystery reader! Who will it be this month? For children ages five and under.

Theology Book Club

Wednesdays, 8 p.m.

Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at 248-514-7276 for more information.

Talmud Study with Rabbi Dobrusin

Mondays at 3:30 p.m.

Rabbi Dobrusin will be facilitating a Talmud class online on Monday afternoons from 3:30-4:30. While we will read the Hebrew/Aramaic text, translations are available, and all discussions will be in English. All are welcome to join regardless of the level of your familiarity with Hebrew.

Pirke Avot: Teachings of the Sages

Thursdays at 5 p.m.

Rabbi Dobrusin will facilitate Zoom discussions on the classic Rabbinic text Pirke Avot. While the title is usually translated as "Teachings of the Sages," a more interesting translation is "Chapters of Fundamental Principles." Pirke Avot consists of short rabbinic statements concerning ethics, faith, and interpersonal relationships. Reading Pirke Avot helps us focus on the values and principles that guide our lives. We will study the text in English, referring occasionally to the Hebrew. The text can be found in the Shabbat morning *Sim Shalom* siddur. Check the online calendar for specific dates.

Online Services

Everyone is welcome to join Beth Israel for services, classes, and events, all virtual. Beth Israel is now livestreaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All Zoom links will be available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Evening Minyan

Sunday at 5:00 p.m.
Monday–Thursday at 7:30 p.m.

Friday Evening Services

Kabbalat Shabbat Service at 6:00 p.m.

Shabbat Morning Services

Saturday at 9:30 a.m. ■

Pardes Hannah events

Pardes Hannah events take place in Zoom. All interested participants are welcome. Information, including Zoom links, on these or any of our ongoing services, rituals, circles, and teachings can be found on the Pardes Hannah website at https://pardeshannah.org or by calling Renee Robbins at 734-904-5459.

Chant circle

Sunday, February 7, at **11 a.m.–12:30 p.m.**

Using short scriptural texts, the chant circle will explore a theme, set personal intentions, chant, sit in silence, and reflect on the experience inwardly or by sharing. For information or questions, contact Linda Greene at lingreene@gmail.com.

Rosh Chodesh Adar circle

Wednesday, February 10 at **7–8:30 p.m.**

The Rosh Chodesh circle begins with rituals, chants, and setting of intentions, followed by delving into the Kabbalistic perception of the energy of the coming month. For more information, contact Lucinda Kurtz at lucinda@lucindakurtz.com.

Rosh Chodesh Adar online minyan

Friday, February 12, at **9:00–10:15 a.m.**

Pardes Hannah's Rosh Chodesh online minyan meets monthly to celebrate the new moon, weaving davening with teachings from Kabbalah on the unique qualities of each Hebrew month, which offer special opportunities for inner reflection and spiritual growth. For more information, contact Gabrielle Pescadore at pescadorarte@gmail.com.

Zohar study and practice

Sunday, February 14, at **11 a.m.–1 p.m.**

The focus of these sessions is the Zohar (Book of Radiance), surely the central and most richly evocative work of Spanish Kabbalah. The purpose is to enable participants to learn how to read the Zohar and to enter its symbolic universe and hear its inner music. Text study will be enriched by conversation and spiritual practices. Texts will be provided in English, Aramaic, and Hebrew. For texts and questions, contact Rabbi Elliot Ginsburg at rebelliot91@gmail.com.

Shabbat morning service

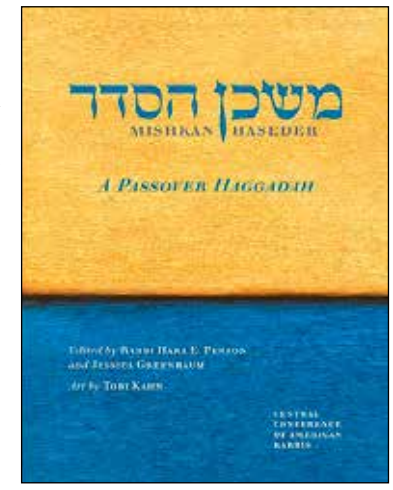
Saturday, February 20, at **10 a.m.–12:30 p.m.**

Join Pardes Hannah for the opportunity to pray, chant, meditate, share, connect heart-to-heart, and celebrate the gift of Shabbat and community. For questions, contact Rabbi Elliot Ginsburg at rebelliot91@gmail.

CCAR Press announces new Passover haggadah

Central Conference of American Rabbis Press

CCAR Press, a division of the Central Conference of American Rabbis, is honored to announce the publication of *Mishkan HaSeder: A Passover Haggadah*. Edited by Rabbi Hara E. Person and poet Jessica Greenbaum, the book combines age-old texts, fresh insights, inspiring poetry, new translations, and breath-taking art to set a new standard in haggadot.



Mishkan HaSeder offers beautiful new translations by Rabbis Janet and Sheldon Marder, supplemented by an extraordinary collection of poetry from a diverse array of classic and contemporary poets, including Yehuda Amichai, Ellen Bass, Lucille Clifton, Edward Hirsch, Ross Gay, Emma Lazarus, Denise Levertov, Ada Limón, Grace Paley, Dan Pagis, Adrienne Rich, and many more. Commentary by Rabbis Oren Hayon, Seth Limmer, and Amy Scheinerman draws out the historic background of the seder rituals, builds on the social justice issues of our day, and offers contemporary connections to Passover.

"I first felt the organic relationship between poetry and Jewish text when I studied *The Torah: A Women's Commentary with Rabbi Person* long ago," says Jessica Greenbaum, co-editor of *Mishkan HaSeder*. "In choosing poems for this haggadah that might encourage an authentic inhabitance of the seder's progressions, Rabbi Person and I looked for poems that reflected, or countered, the text so that each participant can relate candle lighting, drinking, washing, breaking, telling—and questioning—to their own journey."

The haggadah text and poetry are complemented by vibrant, thematic illustrations by acclaimed artist Tobi Kahn, printed in full color.

"These paintings are meant to be guides as a way of experiencing the seder — its underlying beauty and meaning. These images are meant to distill the complex beauty of the world into its elemental forms, while evoking at the same time the mystery beneath such seeming simplicity."

The announcement of the Haggadah's release was also met with praise by other leaders of the Reform Movement.

"Finally, a haggadah that is gorgeous, creative, serious, egalitarian, poetic, and inspiring!" says Rabbi Rick Jacobs, president of the Union for Reform Judaism. "With so many layers of meaning and beauty, this new liturgy for the seder will nourish the skeptics, the seekers, and the scholars in your midst. This is the haggadah my family and yours have been waiting for."

Mishkan HaSeder: A Passover Haggadah is available for pre-order at mishkanhaseder.ccarpress.org. Customers can receive a 30% discount with promo code MHS30 (valid until February 12). Books will ship in time for Passover. ■

Washtenaw County is striving to provide true justice for all

By Shelli Weisberg, Political Director, originally published on the ACLU Michigan website

Eli Savit didn't waste any time getting to work fulfilling promises made in his successful campaign to become Washtenaw County's prosecutor. In the process, despite just taking office January 1, he's already begun setting a standard that local prosecutors across the state should follow.

On his first day in office, Savit rescinded "zero-tolerance" policies that, as explained on the Washtenaw County website, "require anyone who engages in certain conduct to face inflexible sanctions, regardless of the factual circumstances. Those policies have been shown to exacerbate racial and socioeconomic inequity. The data shows that they are ineffective. And they can prohibit Assistant Prosecutors from resolving a case in a manner that promotes rehabilitation and restoration. One-size-fits-all justice, simply put, is not justice at all."

Within days of issuing the directive ending zero-tolerance, Savit also announced that his office was abolishing the use of cash bail. Cash bail was supposed to be an incentive to get a person charged with a crime to return to court for their trial. But it has morphed into mass incarceration of the poor and people of color. If you can't pay bail, you remain locked in jail until your case goes to trial. Along with Mr. Savit, the ACLU of Michigan also opposes this practice.

"Cash bail is inherently inequitable and unjust. The size of a person's bank account should never determine their freedom," Savit said in a statement.

Savit also agreed to partner with us and the University of Michigan on an innovative project designed to shine a light on systemic racism in the office he now leads.

The "Prosecutor Transparency Project" will attempt to uncover potential racial inequities by collecting and analyzing data regarding decisions made by prosecutors. The nature of those choices reflects the vast power placed in the hands of prosecutors, including deciding who is charged with a crime, the nature of the charge, the penalties sought, and other crucial information such as plea-bargaining conduct.

Shelli Weisberg.

"I'm thrilled to have this incredible partnership in place to drill down into the data in an effort to identify and eliminate racial inequities in the Prosecutor's Office," Savit said when announcing the project. "We know systemic racism exists in all facets of society, and the Prosecutor's Office is no exception. This partnership will go a long way towards helping inform how we make decisions, and ensuring that justice is dispensed in an unbiased manner moving forward. With nationally renowned experts leading our work, Washtenaw County residents will have confidence that our prosecutor's office is treating everyone fairly and evenhandedly."

The starting point will be an audit conducted by independent researchers at the University of Michigan, and funded by the ACLU and Oregon-based Vital Projects Fund, in addition to U-M. The results of the project — the first of its kind to be conducted in Michigan — will be shared with the public. Two other prosecutors – Carol Siemon in Ingham County and Oakland County's Karen McDonald – also agreed to be part of the Prosecutor Transparency Project.

Part of a new wave of progressive prosecutors who have been winning elections in jurisdictions across the country over the past several years, Savit promised during the campaign that he would work to identify and eradicate racially disparate conduct in the county's criminal legal system by partnering with independent, third-party researchers.

The need for such action was highlighted in an August report released by the group Citizens for Racial Equity in Washtenaw. The report suggested that Black residents in the county were much more likely than white residents to be charged with criminal offenses. The announcement of the project fulfils a recommendation by CREW to study racially disparate treatment in depth.

Washtenaw is not alone.

Early last year the Michigan Joint Task Force on Jail and Pretrial Incarceration released a report showing that, based on data from a diverse sample of 20 county jails, Black men made up 6 percent of the resident population of the counties studied but accounted for 29 percent of all jail admissions.

That sort of shocking disparity is why the ACLU, in 2017, launched its Campaign for Smart Justice, an unprecedented, multiyear effort to reduce the U.S. jail and prison population by 50 percent and to combat racial disparities in the criminal legal system. Educating the public about the vast power prosecutors have to shape the criminal legal system, and holding prosecutors accountable are key components of that campaign. .

But the work is far from over.

In terms of priorities, we and others across the state are setting our sights on dismantling Michigan's cash bail system. Thanks to the actions taken by Savit, Washtenaw County will be in a position to show the rest of the state how a system without cash bail can work.

"To be clear, our policy still allows for the detention of people who pose an imminent threat to the community," Savit explained. Our office will never consent to pretrial release unless we are satisfied that conditions are in place to ensure public safety. But we will no longer perpetuate a system of wealth-based detention."

It is a move other prosecutors across Michigan should follow. It is especially important that recently elected prosecutors, such as McDonald in Oakland County, who ran pledging to pursue reform, live up to those promises.

But ending cash bail can't just be done on a piecemeal basis. It is too important an issue to only leave in the hands of prosecutors, many of whom still adhere to outdated tough-on-crime, incarceration-driven policies that have proven to be a failure. To that end, we and others will be working with the Michigan Legislature in the coming months to change the system throughout all of Michigan. ■

Washtenaw County Board of Commissioners welcomes a new term with gratitude and a focus on unity

By Stephanie Glass

On January 6, the Washtenaw County Board of Commissioners held its first meeting of 2021, welcoming a new term as well as two newly elected Commissioners, Justin Hodge (District Five) and Caroline Sanders (District 4). Lawrence Kestenbaum, County Clerk, began the meeting by swearing in the board. This ceremony was followed by calls of congratulations from various constituents and other local elected leaders, including newly elected County Prosecutor Eli Savit and re-elected Sherriff Jerry Clayton. Savit spoke of his eagerness to work with the board in helping ensure Washtenaw County's policies "continue to set the path for the state and the country." Clayton echoed Savit's sentiment, citing the power of collaboration to set good public policy and guarantee Washtenaw County is the best county in Michigan to "live, work, and play."

The focus on unity instead of division was in sharp contrast to the destruction the country witnessed earlier that day, when Trump supporters stormed the United States Capitol in protest of the election certification of President-Elect Biden. Newly appointed chair Commissioner Sue Shink (District Two) expressed her thanks for the integrity and peacefulness that occurred during Washtenaw County's elections and the transfer of power. She asked the Board to pause and reflect on "the assault on democracy that occurred on the Capitol in D.C. and to honor those that serve our nation, and hope or pray for the recovery of those that were injured in protecting and serving today." Commissioner Katie Scott (District Nine) shared that "while it does feel unsettled tonight . . . it is also feels really powerful and good to be at this county meeting with this group of county commissioners to continue to do this important work of democracy."

The work ahead of the board is by no means small. After emerging from a difficult year that included the pandemic's ongoing impact on the health and livelihood of Washtenaw residents and a national reckoning with police violence, the board faces challenges going into 2021. Former chair Commissioner Jason Morgan (District 8) urged his fellow commissioners to remember during points of disagreement that despite their differences, they are united through their serving the people of Washtenaw County, and to remember "we are all humans and here for the right reasons."

For one night though, the commissioners could take a small break from the challenges ahead to come together in celebration of a new term and board. ange the system throughout all of Michigan. ■

February is Jewish Disability Advocacy Month

Cathy Mizgerd, special to the WJN

In 2019 and 2020, our local community took important steps to elevate awareness and dialogue about disability and belonging in meaningful ways. Among other things, the Jewish Federation of Greater Ann Arbor convened a community taskforce; Matan, a New York-based nonprofit organization fostering inclusivity in Jewish life, evaluated our community's strengths and opportunities; and Jewish Family Services of Washtenaw County (JFS) — working in partnership with the Beth Israel Congregation and Temple Beth Emeth — powered an innovative pilot project, thanks to generous grant funding from the Jewish Women's Foundation of Metropolitan Detroit.

The pilot project generated greater understanding of the challenges faced by individuals and families living with special needs. These challenges can interfere with a sense of authentic belonging. From this project came the publication *Enhancing Belonging: A Manual for the Greater Ann Arbor Jewish Community*, which was shared with local Jewish organizations as a roadmap for cultivating inclusion. In addition, an important action step identified for 2021 was to celebrate Jewish Disability Advocacy Month community-wide, allowing this month of celebration to propel us into lasting and ongoing inquiry, thoughtfulness, and action on the subject of belonging.

As February begins, so does Jewish Disability Advocacy Month, providing our local community with many opportunities to recognize it — including by participating in associated online programming. The Jewish Federations of North America has planned a monthlong series of online events and programs designed to empower local Jewish communities such as ours to reach our fullest and highest potential through a widely shared sense of belonging and inclusion. JFS and Federation encourage everyone in the community to attend as many of the upcoming events as possible.

The series begins on Wednesday, February 3, with a special event featuring world-renowned violinist Itzhak Perlman. Programming proceeds thematically, week by week, with Week One's selected focus on empowerment. Week Two programs theme is Breaking Barriers. Week Three's focus is Creating Opportunity. And Week Four's topic is Disability Rights Are Civil Rights: Advocacy Week.

Jewish Federations of North America is making the sessions more accessible by providing closed captioning, materials in advance upon request, American Sign Language services upon request, and other accommodations as needed. To learn more about programs and register for individual sessions, please visit www.jewishtogether.org/jdam. JFS will list program opportunities on its website (www.jfsannarbor.org), and e-communications from JFS and Federation throughout February will serve as friendly reminders about events and how to register.

If you or someone you know has questions, faces barriers to participation, or would like to learn more, please contact Jacob Singer, manager of community engagement and volunteer services at Jewish Family Services of Washtenaw County, at jsinger@jfsannarbor.org or 734-769-0209. ■

Dismantling antisemitism: Dueling panels

Karla Goldman, special to the WJN

In December 15, 2020, the organization Jewish Voice for Peace offered a mid-Hanukkah online Zoom panel titled Dismantling Antisemitism, Winning Justice. Designed perhaps to provoke the mainstream Jewish community to take notice, the panel featured two speakers who have become almost shorthand in parts of the Jewish community for antisemitic views. If the goal was to provoke, that goal was effectively realized when the Tel Aviv Institute and the organization Combat Anti-Semitism announced their own event for the following day with an almost identical title, Dismantling Anti-Semitism: Jews Talk Justice. The second event's subtitle drew attention to the problem of putting perceived enemies of the Jews in the position of pronouncing the meaning of antisemitism.

Those outraged by the JVP event pointed to the participation of Rashida Tlaib, a United States Congresswoman representing part of the city of Detroit, and activist and scholar Marc Lamont Hill. Both Tlaib and Hill are known in the Jewish community for anti-Israel stances that have been characterized by no less than President Trump, in the case of Tlaib, as overtly antisemitic. The only Jewish panelist — other than moderator Rabbi Alissa Wise of JVP, who also took an active part in the conversation — was Peter Beinart, who 10 years ago called attention to the inherent contradiction between the liberal values of most American Jews and the oppressive policies toward Palestinians practiced by the Israeli government that many of them supported. Beinart, who describes himself as a Zionist, has invited additional recent opprobrium by announcing that he no longer believes in or supports a two-state solution to the conflict between Israelis and Palestinians.

Although the two events were positioned as mirror opposites of each other, for those with the forbearance to attend both, it turned out there was something to be learned from each. They both offered up useful considerations of the hatred directed against Jews, while their differences illuminated issues at the core of the ways in which perceptions of this ancient prejudice are shaped by the contemporary politics of the individuals considering it.

Winning Justice

The JVP event offered thoughtful and sincere engagement with the depth of antisemitism while also illustrating the pitfalls of eliding essential elements of the conversation. Although the Tel Aviv Institute event started as a heavy-handed attempt to negate the JVP discussion, it ultimately surfaced a meaningful conversation that acknowledged the impossibility of reducing antisemitism to a narrow set of political needs.

The participants in the JVP discussion are known to many in the Jewish community chiefly for their heavy critique of Israeli policies toward Palestinians living under Israeli occupation. Marc Lamont Hill became known in the Jewish community two years ago when he advocated for a free Palestine "from the river to the sea" before a United Nations committee. This phrase, often interpreted as a call for the elimination of Israel, earned him dismissal from his role as a commentator on CNN. Representative Talib, the daughter of Palestinian immigrants to the United States, has been targeted by President Trump and others for her progressive views and for her critique of Israeli policies toward Palestinians. Scholar Barbara Ransby is less

Karla Goldman

radioactive in the Jewish community, but has asserted her support of BDS (Boycott, Divestment, and Sanctions against Israel to assert international pressure on the Israeli government to withdraw from the occupied territories).

Pre-panel outrage focused on the spectacle of individuals labeled by many as antisemitic daring to participate in a panel on "Dismantling Antisemitism." As Peter Beinart movingly pointed out, however, it's likely that if many among the 900-plus who Zoomed into the JVP panel were looking to gather evidence for the Jew-hatred of the participants, they were disappointed. Instead, attendees were greeted by a thoughtful discussion, devoid of rancor, that fully acknowledged the pain of antisemitism and the damage it caused to Jews and progressive causes as a whole. Each speaker shared personal narratives of the moment when it became clear to them that antisemitism was inextricably woven into the varied oppressions that set out to suppress and divide victims of societal prejudice and oppression.

The sincere engagement of the speakers, their eschewal of prefab talking points, and their presence despite having been targeted with outraged demands for their silence (Hill participated with video responses despite the recent death of his father), as well as the palpable presence of the hundreds of attendees in their Zoom squares gave the event the feeling of being simultaneously momentous, raw, and strangely consoling.

Rabbi Wise began the discussion by describing how she had come to reject the lesson she had grown up learning, that Jews were alone in the world and could not rely on the support of other marginalized groups. Other speakers drew upon this premise to share a precept familiar in social justice circles, that every oppressed group's liberation is bound up in the collective liberation of all. Thus, for instance, one can't truly fight the targeting of Jews if one accepts the oppression of Palestinians.

The difficulty with the panel was not in its insistence that the most malevolent and violent manifestations of antisemitism are to be found on the right (last week's white nationalist assault only clarified the centrality of antisemitism to many in its Trumpian coalition). Rather, its avoidance of the elephant in the room — how anti-Zionism on the left often plays with, echoes, and utilizes classic antisemitic tropes that single out Israel for its conduct in ways rarely applied with such vehemence to other countries — seemed like a cop-out. Without acknowledging the intense vulnerability that many Jews feel around anti-Zionism and the way it deploys antisemitic tropes, it was somewhat disingenuous to claim that they were honestly addressing the fears that antisemitism raises for many in the Jewish community.

Jews Talk Justice

When it came to the Tel Aviv Institute/Combat Anti-Semitism event the following day, the organizers seemed to be falling into the mirror-image trap of offering only their preferred lens on a problem that requires multiple angles and perspectives. Things started out in a clearly reactive mode. Israeli TV anchor Natasha Kirtchuk offered an implicit denigration of the previous night's event as she welcomed viewers to a program that would "get the facts straight and take control of our history."

Presented as a webinar (as opposed JVP's Zoom event), the presentation cycled quickly through multiple voices establishing the omnipresent and ever-increasing threat of antisemitism from swastika graffiti to attacks on ultra-orthodox Jews in Monsey and Jersey City. Webinar participant Ellie Cohanim, a United States special envoy on antisemitism born in Iran, decried assertions that Israel reflected an effort by Jews with white privilege to "oppress brown people" and rapturously described a Hanukkah celebration she'd attended in Dubai after the establishment of diplomatic relations between Israel and the United Arab Emirates. She referenced the UAE as a true ally for Jews, as opposed to those on the far left. Craig Dershowitz, a tattoo artist who recruits global artists to transform scars of terrorism into artistic creations denounced "fake progressives hosting seminars without Jews about antisemitism." Likewise, Anila Ali, introduced as an American Muslim ally, asserted the right of Jews to "to define antisemitism" as opposed to a "sham of an antisemitism panel" that only called out white nationalists and ignored left wing antisemitism.

After hearing from Natan Sharansky and viewing a video depicting the International Holocaust Remembrance Alliance definition of antisemitism, which highlights the equation of anti-Zionism with antisemitism, the program moved toward a more deliberative discussion by a panel dominated by women of varied descents and hues. They were tasked with representing the diversity of Jewish identities and showing that Zionism does not have to conflict with a commitment to social justice.

There was something heavy-handed about the assembling of this panel as reflected in one of the hosts marveling at it as "one of the most amazing panels we've seen in a Jewish space." The other host announced that the panelists would "teach us about the damage done by tokenizing only fringe Jewish voices, gaslighting Jews about their own experience, and redefining antisemitism into a hollow distraction."

Still, it was exciting to see the promotion of these voices *and* their willingness to push back against some of the rigid framings of antisemitism they were asked to echo. The panel was clearly chosen to contest the idea that Jews and Zionism are defined by white privilege. Mahrinah Shije was introduced as a native American indigenous advocate and Sephardic Jew; Arizona state Rep. Alma Hernandez as "the first Mexican-American Jew to win elected office"; Ashager Araro as a "prominent Ethiopian Israeli anti-racism activist;" and Rabbi Sandra Lawson as the "first openly gay black rabbi." Along with Hen Mazzig, a gay Israeli of North African descent who sat alongside the moderator addressing the video wall of diverse women, this group turned out to be willing to push back against some of the rigid framing of the event.

The moderator opened the discussion by asking Mazzig whether "antisemitism has become a problem in popular social justice movements and the progressive movement as a whole." Mazzig agreed that it "has become a problem, not only in the progressive movement on the left," but inserted that the "deadliest" antisemitism came from white nationalists on the right. Similarly, when asked, "Why do you think that antisemitism has become a problem in social justice movements in the progressive movement as a whole?" Rabbi Sandra Lawton deflected the purport of the questions, asserting that antisemitism is "not a left problem, not a right problem" but was endemic to American and Christian culture overall.

Importantly, the panelists did call out ways in which many Jews feel excluded from the progressive left because of commitments to Israel, including the right to self-determination, that went unaddressed during the JVP forum. At the same time, though in a somewhat haltingly fashion, Hen Mazzig was able to acknowledge the concern that was at the center of the JVP discussion: "There is a real issue, there is a conflict, there are people aspiring for self-determination. We have a conflict that is unsolved, and this needs to be solved. . . . We can't ignore the Palestinians, and [I] hope that will be solved."

This acknowledgement wasn't much in a 90-minute webinar, but it did something essential. If those concerned about antisemitism want to move beyond fighting about which form is worse and who gets to define it, it is imperative that they recognize the intense concerns and vulnerabilities that lay at the heart of these opposing sessions.

The presentations on December 15 and 16, 2020 — still available online — may not be the best available introductions to the nature of antisemitism, but they open a fascinating window on the difficulty of discourse around this issue and might help viewers resist the tendency to reduce it to a spear for targeting either the right or the left. ■

Letter to the people of Geislingen on the anniversary of the liberation of Auschwitz, January 27, 2021

From Michael S. Simon

Michael Simon moved to Ann Arbor in 1983 for medical training at the University of Michigan. In 2013, he traveled throughout Europe to trace his mother's past, bringing along his son. In 2016, he dedicated stolperstein at the family homes in Vienna. Recently, Michael had the privilege of working with a group in Geislingen whose motto is "Remember - Honor - Reconcile" (Erinnern - Ehren - Versöhnen). Michael would have addressed the 75th anniversary of the camp's liberation last May, but unfortunately, the event was cancelled due to the pandemic. Hildegard's testimony is available through the USC Shoah Foundation.

To the people of Geislingen from the child of a curvivor:

Today I write to you with mixed emotions. I am happy to have the opportunity to write to you, the people of Geislingen, and to hear about the wonderful work that your community is doing to better understand and remember sad times from the past. I am the son of a courageous woman who worked as a slave laborer in the former munitions factory in your city. Against all odds, this woman survived to become my mother.

At the same time, I am sad because of the memories of everything that my mother, Hildegard Simon née Lustig, had to live through as a young girl and teenager. Hilde had happy memories of her childhood, with her extended family, including her mother, father, brother, grandparents, aunts and uncles

Standing are Hilde's maternal grandparents Pinkus Herlinger and Rosa Herlinger nee Rechnitzer, and in between them are Hildegard and her brother Vicktor. In the window from the left are Hilde's uncle, Karl Goldstern (he later married Paulina), Hilde's aunt, Paulina Herlinger in the middle, and her mother Margaretha Lustig nee Herlinger, on the right.

Hilde's former life, recounted as if from a fairy tale, vanished as if at the drop of a hat, never to return. For the rest of her life, Hilde was left with deep and dark memories, some of which had their origins in your city, a topic which she preferred to avoid discussing with her children. My sister and I grew up in the shadow of her experiences. We learned from a very young age that there was a time when Hilde had barely enough to eat, and that it was almost a crime for us to waste even a crumb of food. While Hilde's nightmares were lived out for her in real life, for us, the children, our nightmares were born out of Hilde's memories.

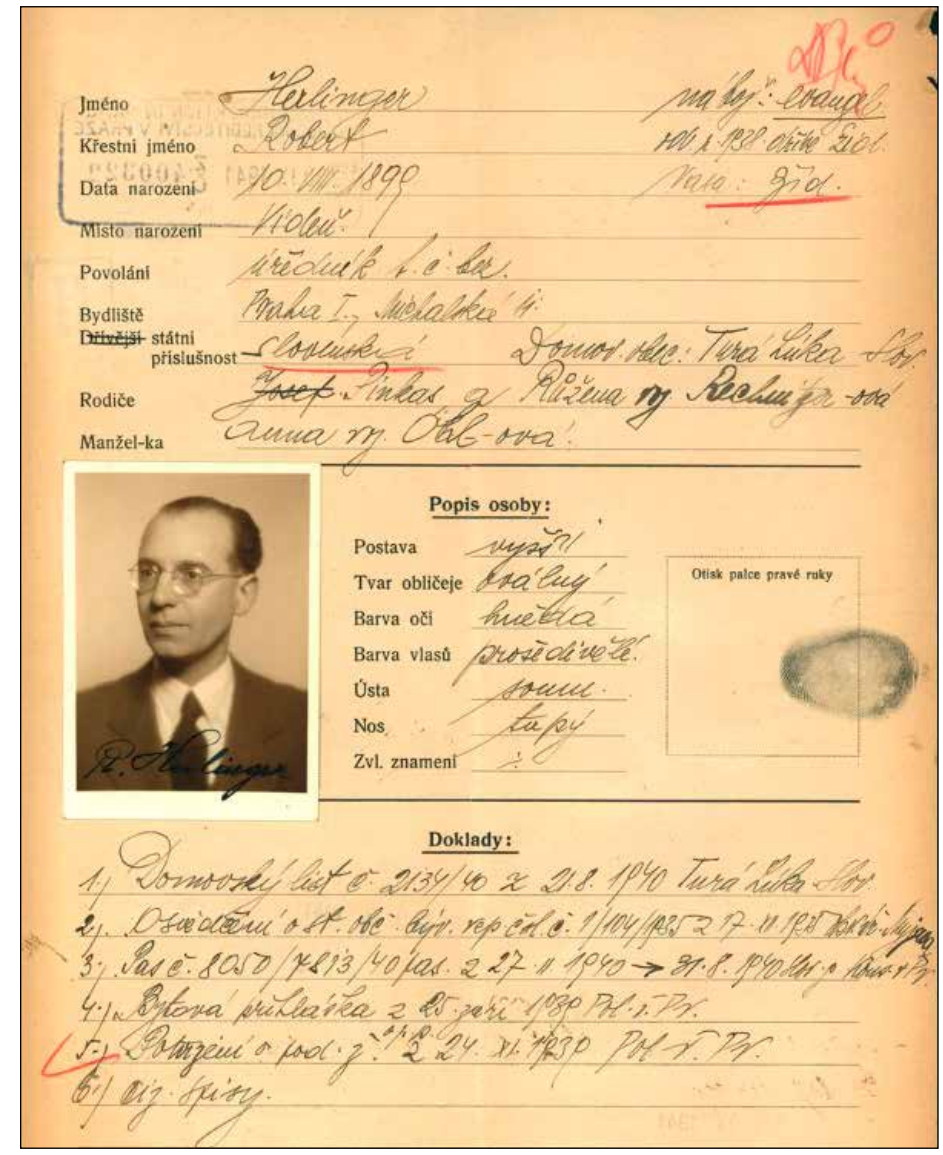
Hilde and her brother Vicktor at their father's newsstand, at Rotenturmstrasse, Vienna.

The truth is that Hilde and her family faced tremendous pressure and trauma long before she reached the gates of Geislingen. On March 25, 1938, her family fled her birthplace of Vienna for her father's hometown of Nagykanizsa, Hungary, just three weeks after the Anschluss, leaving behind her grandparents Rosa and Pinkus. On the train ride to Hungary, the family was stopped at the Austro-Hungarian border, where her brother responded to a question about whether the family was carrying any guns. When Hilde's brother said "I have a water gun," all four family members were taken and strip-searched.

On March 4, 1941, while Hilde and her family were in Hungary, Pinkus and Rosa were deported from Vienna to Modliborzyce, Poland. The ghetto in Modliborzyce was liquidated on October 8, 1942. Older people were usually killed on the spot, and the rest were expelled to the Krasnik ghetto and in November from there to the Belzec death camp. Meanwhile, on March 14, 1941, Hilde's mother Grete died after a long bout of tuberculosis

Hilde with her mother Margaretha Lusztig nee Herlinger; her father, Istvan Lusztig; and her brother Vicktor Lusztig.

Also during this period, Hilde's Uncle Robert and his family were desperately trying to get passports out of Prague. Robert, his wife Annie, and daughter Renee were deported to Theresienstadt on April 28, 1942, only days after receiving the needed papers. Two days later, Robert and his family were transported to Zamosc, Poland. Only 20 passengers on the transit would survive.



Hilde's uncle Robert Herlinger in Praga.

In the meantime, Hilde, her father Ishtvan, and her brother Vicktor, lived an uneasy life in Hungary, facing more restrictions when the Germans entered on March 19, 1944. Nagykanizsa was one of the first places in Hungary to become Judenrein, a place where Jews were now excluded or cleansed from the rest of society. Hilde, Ishtvan, Vicktor, her maternal aunt, and her paternal grandmother Fanny were deported together to Auschwitz by cattle car on May 17, 1944, arriving on May 24. Her paternal Aunt Mariska and Uncle Dezo were transported a few days earlier. It was truly a stroke of luck that in July of 1944, Hilde was chosen to work in Germany and was taken with 700 other Hungarian Jewish women to an unknown destination. The rest of Hilde's family were not so lucky. No one else from her family made it out of Auschwitz alive. [Picture 7].

All of these events must have been on Hilde's mind on her first midnight shift in the munitions factory in Geislingen, where her finger got caught up in a machine used to make weapons. What did Hilde know about making weapons? At the time she was only 15. As a young child, I was always curious about why my mother had a deformed finger. She only told me later as an adult, how a soldier doctor, or maybe someone that was not really a doctor, never really fixed her broken finger. For some reason, the "doctor" thought that it was best, or maybe easiest, to cut off the injured section without the use of anesthesia. She was left in agonizing pain, which she later told me that she had to keep quiet for the fear of calling unnecessary attention to herself.

Sometimes I wonder why the WMF factory where my mother worked is still standing in Geislingen and able to proudly produce kitchenware for happy families. Meanwhile, Hilde and the other inmates had to work long, grueling hours, sometimes starting in the middle of the night, under brutal conditions, with no compensation, and some paying the ultimate price, their lives. An early memory of mine from when I was four years old, as WMF was flourishing in the post-war period, was my mother being hospitalized for

Born 07. 07. 1898

Last residence before deportation: Prague I

Address/place of registration in the Protectorate: Prague

Transport Ao, no. 91 (28. 04. 1942, Prague -> Terezín)

Transport As, no. 91 (30. 04. 1942, Terezín -> Zamošč)

Murdered

Hilde's Aunt Amy Herlinger nee Ohl in Praga

Born 04. 10. 1926

Last residence before deportation: Prague I

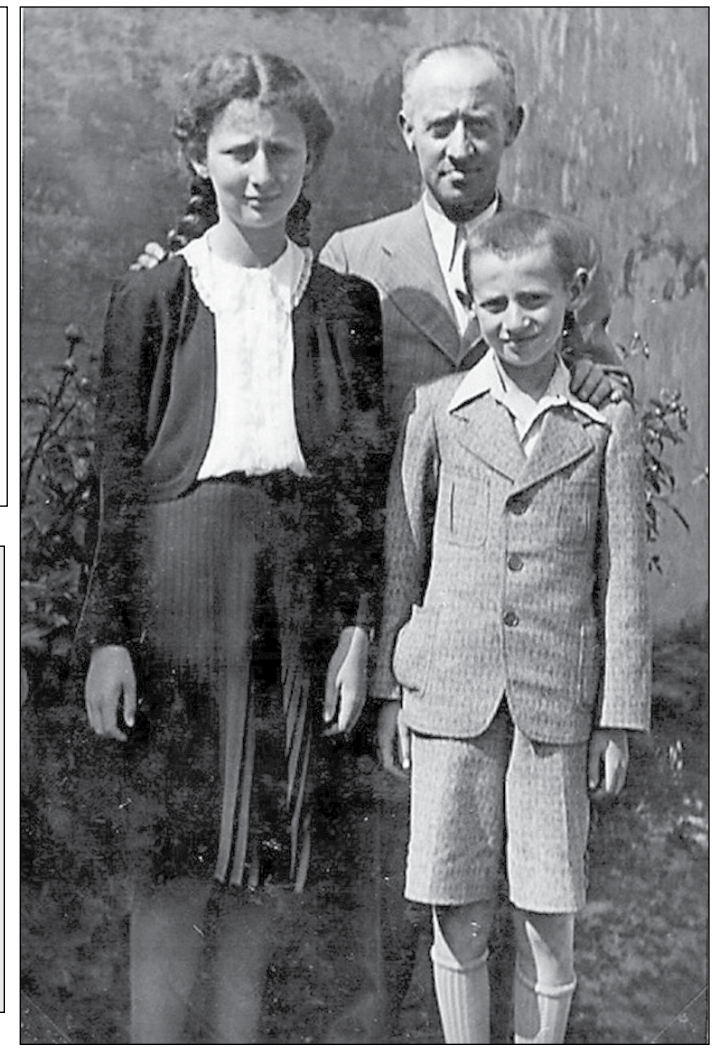
Address/place of registration in the Protectorate: Prague I, Michalská 11

Transport Ao, no. 93 (28. 04. 1942, Prague -> Terezín)

Transport As, no. 93 (30. 04. 1942, Terezín -> Zamošč)

Murdered

Hilde's cousin Renee Herlinger, age 16, Praga.



Hilde's Aunt Amy Herlinger nee Ohl in Praga

depression. This was a memory that I had long repressed. Hilde later told me that at the time of her hospitalization, she could not stop thinking about her family and everything she had gone through

After nearly one year of slave labor at the munitions factory in Geislingen, my mother was liberated by American troops on May 1, 1945. Hilde moved to America and met my father, Richard B. Simon, in 1952. After a short courtship, Hilde and Richard married. They had a happy marriage, and she was a wonderful mother and proud member of our Jewish Community in Chicago, Illinois. As her son however, I was aware of her bitter memories and developed a better understanding of her experiences through her Shoah Foundation testimony and talks for grade school children. Hilde always carried these memories deep inside, and sometimes, particularly during times of stress, her memories came close to the surface.

War is gruesome for everyone, with innumerable victims on both sides of the conflict, and particularly horrible for all those who lose their lives. It was also horrible for all of those who were enslaved in the thousands of death camps and work camps across Europe. It is unimaginable how a human being can be forced to live as a slave laborer, or to reside in a concentration camp, every moment wondering where the next blow will come from, sometimes, as Hilde recounted from her time in Auschwitz, knee-deep in mud. I cannot imagine how it would be, always wondering whether you would live to see the next day, or ever see your family and friends again. It was brutal for the inmates, but also a continued legacy for many survivors who never fully recovered from their tortured past, and who in some fashion were forced to live with their memories. It was also profoundly difficult for the children of Holocaust survivors. We grew up with the memories of our survivor parents and inherited their legacy of the Holocaust.

I also believe that we need to also consider the impact on the children, grandchildren and family members of camp guards, soldiers, and former Nazis. We need to consider the family members of the legions of people that ran the munitions factory, the concentration camps, and the entire Nazi enterprise. While I understand that not everyone in Geislingen is a descendant of a camp guard or others who ran the munitions factory, I imagine that it must be difficult to know that some of the former residents of your community — fathers, mothers, grandparents, uncles, aunts, and neighbors — were responsible for forcing people to work under brutal conditions, or worse, may have been responsible for their victim's deaths.

I am aware that in recent years, it has become known in Geislingen that a slave labor camp existed in your own town. It must have been a shock to many of you to find out about the horrible things that happened before you were born, right there in the place where you live with your families, where you send your children to school, and where your children play with their friends. At the same time, I am happy and grateful with how your community is dealing with and confronting the past. My son and I visited Geislingen in January 2013, before the recent development of the memorial at the factory and at the site of the camp. It is a testament to the good people of Geislingen that you are taking the time and opportunity to learn about the history of the camp, to properly respond to it, and to teach your children that such a thing should never happen again.

What can be learned from the events before and during the Holocaust, and how can we move forward, now some 76 years from the liberation of Geislingen? Of greatest importance to me is that your city is remembering the past, teaching the history in schools, telling the stories, and honoring the victims. Another important question is this: How do we as people, descendants of survivors and of camp guards, Jews, Germans, and innocent bystanders, all of us, come together, understand each other, and find common ground as human beings? In my mind, this is the only way that we can close the circle on the horrible injustice that took away so many lives and deprived so many of the love and companionship of their families. Perhaps this is a question that I have been thinking about for most of my adult life, and the reason why I wanted to write to you, the people of Geislingen, and to share my mother's story. ■

Hilde at Naturalization in the US, August 19, 1952

Young families make legacy commitments

Margaret Schreiber, special to the WJN

LIFE & LEGACY® is an initiative of the Harold Grinspoon Foundation that assists communities across North America, through partnerships with Jewish Federations and Foundations, to promote after-lifetime giving. These funds will be used to build endowments to sustain valued organizations and vibrant Jewish communities for the next generation and beyond. Through training, support, and monetary incentives, this program inspires Jewish organizations to secure legacy gifts, steward donors, and integrate legacy giving into the philanthropic culture of the local Jewish community.

The question has arisen whether it is acceptable to donate a cash gift now to the endowment of an organization participating in LIFE & LEGACY. While this is allowed, it is not necessarily the goal of the program. The program is about after-lifetime gifts and the impact those gifts will have on future generations. For members of the community with young families, there is another reason to designate an after-lifetime gift. The practical side of life for a 30- to 40-something in Ann Arbor raising a family makes it cost prohibitive to give as much during life as would be given via an after-lifetime gift through a retirement account or a will. Here are two stories from two members of our community discussing why they decided to participate in LIFE & LEGACY.

Meet Monica Rosen, a community member in her 30s who made a legacy commitment:

Monica Woll Rosen met Ben Rosen at a Shabbat dinner when they were both in Madison studying at the University of Wisconsin. Monica was in medical school, and Ben was in graduate school getting his Ph.D. in medical physics. The couple married and moved to Ann Arbor eight years ago. They now have three children, and their eldest son, Solomon, completed his first summer at Camp Raanana in 2020 and loved it. This school year he is fortunate to be enrolled as a kindergarten student at Hebrew Day School of Ann Arbor. Monica is the current president of the Ann Arbor Orthodox Minyan.

Rosen Family

Sukenic Family

When Monica reflects on why she decided that now is the time to commit to a legacy gift, she discusses the importance of giving back to the Jewish community. She knows that over the years at different stages of her life, there will be various ways of doing this, but the LIFE & LEGACY program provides a huge opportunity now. In signing a letter of intent today, Monica and Ben have taken action — they made a promise for the future. They have set the wheels in motion for money to be invested in the community for generations to come. Monica points out that the beauty of the program is that she does not need to make a specific dollar amount gift. Instead, she is promising that there will be a gift to those organizations she holds dear. By completing a letter of intent, Monica has chosen to promise a future gift to the organizations most important to her family.

Meet Marci Sukenic, a community member in her 40s who made a legacy commitment:

Marci Sturman Sukenic met Josh Sukenic when they were living in Chicago as young adults in their 20s. After they married and had their eldest son, the Sukenics moved out of the city and into a house in the northern suburb of Highland Park. The couple had three children and loved their life, but they decided that it was time to move their family closer to their grandparents.

Both Marci and Josh grew up in the West Bloomfield area. It was a huge move when the Sukenics left Highland Park five years ago. Marci explains, "We came here five years ago as strangers, and we were warmly embraced by the Early Childhood Center at the JCC. We've made our closest friends, who we consider family, and have formed our community in Ann Arbor. Ann Arbor has welcomed us with open arms and will always be a part of our lives." Marci works at the Jewish Federation of Greater Ann Arbor as the Chai Mitzvah community coordinator, and she is proud of the work Federation does to enrich the Jewish community in Greater Ann Arbor. The family has continued to grow their involvement in the Ann Arbor Jewish community through attendance at Camp Gan Israel, Camp Rannana, and both Beth Israel Congregation and Temple Beth Emeth.

Like the Rosens, the Sukenics are making a commitment to leave an after-lifetime gift in the future. Part of the appeal of signing a promise today to leave a legacy in the future is that there is no financial pressure on these families with young children. Although Josh and Marci Sukenic will continue to give generously to the Federation annual campaign, Marci notes that what her family can give now may not be as financially significant as what could be accomplished with an after-lifetime gift. The LIFE & LEGACY program is designed with all donors in mind at all stages of their lives, so that all members of the community can leave a legacy to future generations.

For more information on LIFE & LEGACY, please contact Margaret Schreiber at margaret@jewishannarbor.org or 734-773-3638. ■

Federation Main Event 2021: A Virtual Cabaret starring Tovah Feldshuh and Ari Axelrod

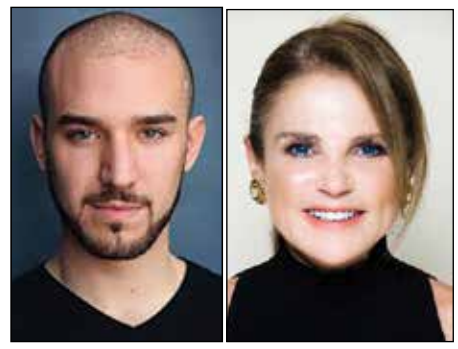
Rachel Wall, special to the WJN

The Jewish Federation of Greater Ann Arbor invites the entire community to attend an evening of song and storytelling at its Main Event 2021: A Virtual Cabaret, starring Tovah Feldshuh and Ari Axelrod, to be held via Zoom on Sunday, February 21, at 6:30 p.m.

Tovah Feldshuh is a longtime star of the Broadway stage (including *Yentl* and *Golda's Balcony*), film (*Kissing Jessica Stein*), and television (*Crazy Ex-Girlfriend*, *Law & Order*, and *The Walking Dead*). Ann Arbor native Ari Axelrod is a New York-based solo cabaret performer and creator of the sold-out shows *Taking the Wheel* and *A Celebration of Jewish Broadway*. Now, these two extraordinary talents have joined forces to bring this musical showcase directly to our community to celebrate Federation's Main Event.

Tickets to attend this special collaborative performance are available for purchase to all who have made or intend to make a minimum gift or pledge of $100 (or a meaningful gift from Jewish Young Professionals) to the Federation's 2021 Annual Community Campaign. The evening's festivities will include not just the cabaret showcase but also lots of schmooze time utilizing Zoom breakout rooms — and a talk-back with Feldshuh and Axelrod following their performance. Community members Malcolm and Judy Cohen and Marci and Andrew Rosenberg are serving as the event's co-chairs.

The Main Event is Federation's premier annual fundraising and community event,



Ari Axelrod **Tovah Feldshuh**

celebrating the bonds of partnership and friendship, and helping raise the financial support necessary to maintain and sustain Jewish organizations locally, nationally, and around the world — and to enable them to continue to thrive.

During this pandemic year, Federation is focused with even greater commitment and specificity on helping those experiencing more critical needs due to this persistent worldwide public health crisis. For those who are fortunate enough to be in a position to give, Federation is asking that they consider giving generously — now, more than ever — to benefit those who have been more adversely affected. There will be an opportunity during the evening for those who wish to make an additional pledge or gift to Federation's 2021 Annual Community Campaign.

Beyond the entertainment and the fundraising, many of those long in the habit of attending Federation's Main Event each and every year recognize it as the single best chance to enjoy a community-wide celebration with friends and acquaintances — some of whom they might not otherwise have the opportunity to see. They have fallen in love with and look forward to the Main Event's schmooze time, which is why an ample portion of this year's event will be devoted to just that — even if it must still be virtual only.

"We surveyed the community last year about what the Main Event meant to those who regularly attend, and we asked what kind of program and format they would most like to see going forward," says Federation president Randy Milgrom. "We listened — and we promised a kind of reset, and something special and memorable, and we hope and expect that this year's event will fit the bill."

Of course, no one could foresee when that community-wide survey was distributed that this year's Main Event would be a digital affair. Though the reasons for that are solely a function of regrettable necessity, it's also true that since most people have fewer places to go, and warm-weather snowbirds who were previously unable to attend can now grab a bite and pour a drink and tune in comfortably from home. "We are optimistic," Milgrom says, "that this wonderful event will draw a record crowd."

Another byproduct of the nearly all-virtual current state is the opportunity to share this program and some of its costs with other Federations across the country. Thus, Connecticut's United Jewish Federation of Greater Stamford, New Canaan, and Darien will also be joining the event live that evening.

"There is tremendous opportunity for collaboration across the Federation system right now," says Federation's executive director Eileen Freed. "We are proud that Jewish communities beyond Greater Ann Arbor will be enriched by this incredible program."

Those who have not already done so can register now for the Main Event at jewishannarbor.org/mainevent21. Tickets are priced at $36 for the event only. A $54 ticket comes with a copy of Feldshuh's new book, *Lilyville: Mother, Daughter, and Other Roles I've Played*. Those who purchase a $136 ticket will also be admitted to the post-show talk-back.

For any questions about the Main Event or any other Federations matters, contact info@jewishannarbor.org or 734-773-3533. ■

Looking for Rose: Delmar-Wabash Station

Clare Kinberg, 14th installment in a series

I'm writing a story about my father's outcast sister Rose who, against norms and expectations for white Ashkenazi Jews in 1930s St. Louis, married a non-Jewish African American man. I looked for Rose for 40 years, and finally, in 2016, I found her death certificate on the internet. She had died in 1982. The second piece of evidence of her life I found was the 1940 federal census, which showed Zebedee A. and wife Rose living in Chicago at 5168 South Michigan Avenue. Everyone on the census page is coded "Negro." Rose is coded as working in the home. Mr. A. is working as a huckster for a vegetable dealer.

Rose's young son, Joey, did not go with her to Chicago. He lived with Rose's sister Gert and her husband, Hy, who Gert had married in 1934. They finalized Joey's adoption in 1939, when the boy was 12. According to the 1940 census, Gert, Hy, Joey, Gert's oldest sister Laura, and Laura's twin children, born in 1933, all lived together in an apartment on Clemens in University City. Their apartment was just a block away from U. City's storied elementary school, Delmar-Harvard, where Joey might have been in the 6th grade.

Located in U. City's Loop, Delmar-Harvard was in the heart of a Jewish neighborhood, that, according to long-time *St. Louis Jewish Light* editor, Robert Cohn, "was an incredibly secure experience." Cohn says, "When Jews called U. City 'Jew City,' it was not considered anti-Semitic, it was simply a reflection of perceived demographics."

Delmar-Harvard, which I also attended 20 years later (in the 1960s), was a campus of three large brick buildings, with several playgrounds and an underground tunnel connecting the buildings. It fronted onto Delmar, a major thoroughfare. To the west were the landmark circular University City Hall and other municipal buildings. On the eastern edge of the Delmar-Harvard campus was a white stone retaining wall abutting the playground elevated four feet above the sidewalk. On top of the stone wall was a black wrought-iron spoked fence.

Something about that edge of the playground always made me anxious, and I never went close to it. The fence collected ominous dry fallen leaves; the wall provided cover for lurking strangers. It was an odd feeling because most everything else about the school and the short distance to my home felt familiar and protective. Even at five years old, I walked with other young kids, passing the homes of other friends, the few blocks to kindergarten at Delmar-Harvard. I don't think I could possibly have known that in 1940 my aunt Rose had taken the train down from Chicago and concealed herself near the playground to catch glimpses of her son Joey on his way to and from school.

In my search for Rose, I had heard a story that Rose would go down to St. Louis to see Joey, but she would watch him from a distance. She could have taken the train to the Delmar-Wabash Station, another U. City landmark, which put our little suburb on the map with its direct service several times a day to Kansas City and Chicago. The sleeping cars that opened at 9:30 p.m. advertised, "Stay longer at the party, you'll still be on time for your train at the Delmar Station," making train travel between St. Louis and Chicago the way to go.

Though convenient, I imagine the trip from Chicago to St. Louis would put Rose into psychological knots. In St. Louis, among everything familiar, she was part of a family and a community, yet an outlaw.

Did the rhythmic clack of the gliding train accompany her thoughts: *Did I make a mistake? Did I make a mistake? Did I make a mistake?*

I conjure Rose, and she tells me:

When I moved to Chicago, I stewed about Joey all day and night. It tore me up to leave him, but I couldn't have him with me in Chicago. Chicago was six hours and a world away from St. Louis. I was plagued with worry. Did I do the right thing by coming to Chicago?

I had to go back to St. Louis to make sure. There were three Wabash trains each day that went straight to the Delmar station, not far from where Joey was in school. Hy had moved them all into a little apartment on Clemens, right behind the school. If I got there at the right time, I could see Joey walking home from school. I knew he didn't want to see me, but I thought if I could just catch a glimpse, I might stop worrying so much.

Zeb argued with me about going. He was totally against it, sure if I took the train to St. Louis, I'd never come back. I caught what we called the Midnight Special. It had sleeping cars, but I just sat up and dozed a little, arriving when it was still dark.

I walked the few blocks to Clemens, staying close to the buildings across the street till I could see theirs. Joey came out with the twins, holding hands, their big cousin Joey walking behind them all the way to school. I followed almost a block behind. He never knew.

My son was comfortable in this neighborhood, with friends and family around him all the time. Why was I even thinking that he might want to come with me? But me, I'd jumped the color line and would never turn back.

Though she traveled to see Joey, she returned to Chicago.

The year my father died (1975), my mother moved to Southern California to a suburban area northwest of Los Angeles. I'd visit her but couldn't wait to get back to my life in St. Louis, where I'd made a home in the Tower Grove area. The vast and sprawling Los Angeles suburb appeared to me freshly constructed, sun-bleached, and deliberately and completely white. My mother's mobile home park for seniors wasn't completely white, or entirely new, but I was uncomfortable with the contrast between it and my racially mixed neighborhood of four-family brick flats. When I was visiting my mother, I felt angry all of the time. Racially segregated white neighborhoods exist because of a million little and big, deliberate acts, conditions, laws, practices, regulations, attitudes, and expectations that white people living there choose to either abet or ignore.

White people in my mother's suburban area had their own insidious California ways of avoiding what in the 1940s *Black Metropolis: A Study of Negro Life in a Northern City* called social equality. "When white people in Midwest Metropolis [Chicago] express fear that Negroes will demand social equality, they do not mean . . . semi-social acts of courtesy, friendliness, and informal social intercourse. They mean, rather, the prospect of Negroes becoming members of white cliques, churches, and voluntary organizations, or marrying into their families."

Aunt Rose would have been painfully aware of most white people's absolute aversion to social equality. At the same time, while living in Chicago, she would have also experienced how little chasing social equality was part of Black life.

Instead, as *Black Metropolis* explains, "Negroes are generally indifferent to social intermingling with white people, and this indifference is closely related to the existence of a separate, parallel Negro institutional life which makes interracial activities seem unnecessary and almost 'unnatural.'

"Since the 18th century, a separate Negro institutional structure has existed in America. Through the years it has been developing into an intricate web of families, cliques, churches, and voluntary associations, ordered by a system of social classes. This 'Negro World' is, historically, the direct result of social rejection by the white society. For Negroes, however, it has long since lost this connotation . . . It is now the familiar milieu in which Negroes live and move from birth to death."

W.E.B. Du Bois used the metaphor of the "Veil" to invoke Black life on the side of the color line that white people do not see and cannot experience. Rose may have recognized her new neighbors' heymish feeling of being part of a separate institutional and social structure, so similar to the Jewish family and community she'd left.

Yet, traveling back and forth from Chicago to St. Louis, Rose would have confronted a heart-stopping difference between the Jewish and Black communities' separateness. Mr. A's presence as a social equal was absolutely and actively rejected by Rose's family and community, while Rose's presence as the rare white woman in the Black Belt might have been occasionally remarked upon, it was inconsequential among the community's other joys, sorrows, and challenges.

Black Metropolis devotes one chapter to the estimated 400 interracial couples that lived in the Black Belt in the late 1930s. For the book, over 147 extensive interviews were conducted with these couples by the white sociologist Robert E.T. Roberts, and the book included this quite intriguing passage from an interview with a white woman: "Some of my sisters and some of my brothers disapproved, but they still wrote and visited me. My other relatives don't approve at all. I have a brother in St. Louis who is very good to me. However, he doesn't approve of my marriage and is ashamed for people to know that his sister is married to a colored man."

The page in my copy of *Black Metropolis* that contains this quote is worn thin. I've parsed every word looking for the definitive clue that this interviewee is Aunt Rose. I've just discovered that the African American scholar Dorothy E. Roberts (Robert E.T. Roberts' daughter) has the archive of all of her father's interviews with interracial couples, and she is working on a book based in the interviews from the period in which Aunt Rose and Mr. A lived in Chicago. Until the COVID-19 pandemic is controlled, however, her project is delayed. ■

Immigration, intermarriage and education making US Jewry larger and more diverse **continued from page 1**

tempts to account for Jews of color within the American Jewish community," Ari Kelman, an associate professor of education and Jewish studies at Stanford, told JTA last year.

The United States also has an increasingly vocal, visible and vibrant Israeli population. A landmark study of the nation's Jewry in 2013 by the Pew Research Center estimated that 100,000 Israeli-born Jews are living in the U.S., similar to the estimate of the National Jewish Population Survey in 2000-01.

But according to an analysis of American Community Survey data conducted by Ira Sheskin, director of the University of Miami's Jewish Demography Project and author of dozens of Jewish ity Center in Palo Alto, California, as part of Z3's 2020 virtual conference, "Visions for a Shared Future: Reimagining Diaspora-Israel Relations." This article was produced by JTA's native content team. ■

As the years change, it's a great time to update—or create—an estate plan!

YOU can leave a legacy that provides for your family and the community*

(*through us, you can support multiple local nonprofits, including K-12 schools, universities & houses of worship)

ANN ARBOR AREA COMMUNITY FOUNDATION

STERN LEGACY CHALLENGE

For a future gift of $10,000.00, you can name a current fund now at the Community Foundation!

734. 663. 0401	Contact us to learn more about the **Stern Legacy for Community Impact Match!**	info@ aaacf.org

HEBREW DAY SCHOOL
OF ANN ARBOR

A joyful community of learners

NOW ACCEPTING APPLICATIONS

hdsaa.org - admissions@hdsaa.org - 734-971-4633
2937 Birch Hollow Drive, Ann Arbor, MI 48108

Brick house, blue house,

Old house, new house.

Buying or selling, fixer-upper or luxury,
The Hurwitz-Greene Group
knows Washtenaw county.

HurwitzGreene REAL ESTATE GROUP

COLDWELL BANKER WEIR MANUEL

Business 734-930-0200 ■ Cell 734-646-5333
ahurwitzgreene@cbwm.com
www.cbwm.com/hurwitzgreenegroup
2723 S. State St, Ste. 130, Ann Arbor, MI 48104

FEBRUARY 21 - 26
ANN ARBOR
RESTAURANT
WEEK

AnnArborRestaurantWeek.com

MAIN STREET Ann Arbor
R·HIRT DETROIT
LevelOne BANK
ANN ARBOR
GREAT LAKES Wine & Spirits

Magic in mame-loshn: translating 'Harry Potter' into Yiddish

Kelsey Robinette Keeves, special to the WJN

The Harry Potter series by J.K. Rowling is the most translated book series of all time, having appeared in languages including Tamil, Ancient Greek, and Hawaiian. On March 1, at 12 p.m., Arun Viswanath will discuss the journey and challenge of translating *Harry Potter and the Philosopher's Stone* into Yiddish. His lecture is a part of the Frankel Institute's 2020-2021 theme year, Translating Jewish Cultures.

Arun Viswanath

Viswanath had done translation work in the past but had never before translated literature — and translating *Harry Potter* into Yiddish had unique challenges. He knew that no matter what choices he made in the translation, there would be critics. "Each genre has its quirks, I'm sure, but I don't think that Yiddish has ever confronted the young adult fantasy genre the likes of Harry Potter," he says. "There was also a fair bit of work I had to do to develop a voice that fit Rowling's writing and narration style."

Yiddish, like English, is a Germanic language, so many of the terms created by Rowling, like "Muggle" and "vingardium levisoa" felt at home in his translation, says Viswanath. However, there were some terms specific to the world of *Harry Potter* that did need to be converted. For example, "Slytherin," which contains the "th" sound that doesn't exist in Yiddish, became "Samderin" which translates literally to "poison within," and "golden snitch" became "dos goldene flaterl," which translates to "the golden butterfly."

For Viswanath, the greatest challenge in translating the book was adapting the story to be congruous with the Yiddish language. "As a Jewish language, Yiddish encodes Jewish concepts and culture into the language itself. In many ways it presupposes a certain worldview," he says. "But once you're dealing with characters who are not Jewish or otherwise connected to Judaism, the Jewish-codedness of Yiddish can create some interesting pragmatic tension. So for me, the challenge was how to make this story, set very much in this classic Christian-European fantasy tradition with non-Jewish characters, seem at home in a language which is in many ways intrinsically linked with Jewish culture, history, and religion, without actually 'converting' any of the characters to Judaism."

He intends to continue to translate the *Harry Potter* series and is also considering expanding into other young adult fantasy series. "There's something special for me personally about taking two things that I grew up with and combining them to create something new. It's given me a lot of nachas, a lot of joy, to see that this translation has a similar valence for others as well, even if they didn't grow up speaking Yiddish or don't speak Yiddish at all but still want to have it on their bookshelf." ■

Federation, JFS, and JFNA partner to raise $210,000 for human services

Eileen Freed, special to the WJN

The Jewish Federation of Greater Ann Arbor is proud to announce the completion of a successful effort to raise $210,000 to address COVID-19-related social service needs in the Washtenaw County Jewish Community. Thanks to a 50% match from the Jewish Federations of North America's Human Services Relief Matching Fund, the $140,000 contributed by generous local donors brought $70,000 in additional resources to the community. Federation collaborated closely with Jewish Family Services to reach this important financial goal.

Funds raised through the Human Services Relief Matching Fund will be directed to JFS and local synagogues for social services such as emergency financial aid, food assistance, mental health care, and community stability.

As the COVID-19 pandemic extended beyond last spring and summer, it became apparent the disastrous economic impact would continue into 2021. Jewish Federations of North America established the Human Services Relief Matching Fund, in partnership with seven national foundations, to offer an $18 million match to the Federation system to foster increased philanthropy to assist those in our community facing economic, social, and mental distress.

The project began this fall, just at the outset of the Ann Arbor Federation's Annual Community Campaign. The $210,000 donated in this latest round of fundraising will be added to the almost $900,000 raised thus far to support and nurture Jewish communal life in Ann Arbor, in Israel, and around the world. This total of $300,000 in donations represents 60% of the Annual Community Campaign goal of $1.5 million.

This initiative was effective largely due to the strategic partnership between Federation and Jewish Family Services. Together, they identified Jewish communal needs, developed a clear fundraising plan, and worked closely to achieve the initial goal of $120,000. They then requested from JFNA an opportunity to raise an additional $20,000, which, with the match, resulted in an extra $30,000 for the community.

"We were seeing a growing need for our services as a result of the pandemic, including increased distress among those in our Jewish community," said Anya Abramzon, executive director of JFS. "Federation's tenacity in reaching — and exceeding — the match goal means we will be able to do so much more to meet the crucial needs of the expanding number of clients we serve."

Federation and JFS will continue to partner to determine how best to utilize the funds to address the pressing needs of the Ann Arbor community. This may include support for kosher and kosher-style meals to an increasing number of JFS clients who request this service, congregational social work services provided via Beth Israel Congregation and Temple Beth Emeth, emergency cash assistance for those facing financial hardship, and a range of services for older adult survivors and refugees from the former Soviet Union. A portion of the funds will be set aside in the community's COVID Emergency Fund for local rabbis to assist congregants requiring economic assistance for basic needs.

For more information about the Human Services Relief Matching Fund or the Federation's Annual Community Campaign, contact Eileen Freed eileenfreed@jewishanarbor.org or visit www.jewishannarbor.org. ■

'Bubbe' or 'Grandma': What do you call your grandmother?

Martin B. Shichtman, special to the WJN

The Eastern Michigan University Center for Jewish Studies and Jewish Historical Society of Michigan will present "Bubbe" or "Grandma?" Language and Change in Jewish Greater Detroit on February 15 at 7:00 p.m.

Veronica Grondona

Eric Acton

Language is at the heart of people's history, culture, and identity. Research on and portrayals of the language and linguistic practices of Jewish Americans tends to focus on major coastal cities in the United States, while relatively little is known about what language looks like in Jewish communities in the rest of North America. Eastern Michigan University's Jewish Life and Language of Southeast Michigan project aims to address this gap, providing insights into what life and language here in Jewish Metro Detroit look like today, and how they have changed over time.

In this talk, the team will focus on the language of 10 women in the Detroit metropolitan community, born 1938 to 1995, offering new evidence that local pronunciations among Jewish women — which differ from those of Jewish women in other parts of the U.S. — are changing considerably over time. They will also provide examples of the pride that young women have in their Jewish culture and language and share a rich sample of stories and excerpts from other collected interviews.

Jewish Life and Language of Southeast Michigan project co-directors are:

Eric Acton, associate professor of linguistics at Eastern Michigan University. His teaching and research focus on the nature of meaning and how language use and interpretation vary according to context.

Verónica Grondona, professor of linguistics at Eastern Michigan University. Her teaching and research focus on endangered and minority languages, language planning and policy, multilingualism, and language change.

To register please go to: www.michjewishhistory.org/calendar or call 248-915-1826.

Registration is $10 for Jewish Historical Society of Michigan members and $18 for nonmembers. EMU faculty, staff, and students with an emich.edu email address can register for free at 248-915-1826. ■

GIRAFFE
DESIGN BUILD
We are actively seeking talented & diverse lead carpenters & artisans.
giraffedesignbuild.com
info@giraffedesignbuild.com
734.489.1924

Reconstructionist congregations partner across the miles

Emily Eisbruch, special to the WJN

The past year, with all its challenges, has seen the flowering of many new online collaborations. One such growing collaboration within the Jewish Reconstructionist community actually began over 10 years ago when future rabbis Ora Nitkin-Kaner and Alex Weissman met and became friends in Philadelphia at the Reconstructionist Rabbinical College's Institute for Prospective Rabbinical Students. They entered RRC the same year (2011), overlapped in many classes, and were housemates for their first two years of rabbinical school.

Little did these two rabbinical students imagine that within a decade they would bring together their Reconstructionist congregations — one located in Ann Arbor and one in Attleboro, Massachusetts — for joint worship services and holiday celebrations on a platform called Zoom.

"The pandemic has shaken up how congregations pray, learn, and create community together, but has also allowed for new forms of connection across long distances," says Nitkin-Kaner, of the Ann Arbor Reconstructionist Congregation. "Rabbi Alex Weissman, leader of Congregation Agudas Achim in Attleboro, and I spoke over the summer of 2020 about the particular challenges and Zoom-based opportunities of this time. We thought that with so many people hungry for more connection and more stimulation, shared services would be a wonderful experiment. Our congregations are natural partners because of similarities in size, demographics, and values."

Rabbi Ora and Rabbi Alex decided on a trial run of a special Simchat Shabbat in October that featured lay leaders from each community sharing their perspectives on the theme of joy. Positive feedback from both congregations led to a second collaboration, this time for a Shabbat Hanukkah with the theme of haganuz, "hidden light." During this service, Rabbi Ora shared Rosemerry Wahtola Trommer's poem, "The Way It Is" and a guided meditation on inner light, while Rabbi Alex enriched the experience with a text study on how or haganuz is connected to Hanukkah.

Rabbi Ora Nitkin-Kamer

Rabbi Alex Weissman

"It has meant so much to partner with AARC for these holidays," says Rabbi Alex. "The opportunity to meaningfully interact with new people in this moment is a rare gift. Being able to do that with another Reconstructionist congregation in the context of sacred time and practice makes it even more precious. It has brought palpable joy to our community to build new relationships and celebrate together. There are so many losses in this moment, and we likely would never have imagined collaborating with a congregation 800 miles away if it weren't for the challenges we are all facing. As Reconstructionists, we believe that Judaism has changed, and always will change, to respond to the needs of Jewish communities. We are actively participating in this project through this innovative collaboration and couldn't be happier about it."

Plans for additional events with Agudas Achim in the spring are in the works right now: a shared Tu B'Shvat program and another shared Shabbat. The AARC also intends to join again with Reconstructionist Congregation Kehillat Israel in Lansing and its new leader, Rabbi Matthew Kauffman. Past collaborations with Kehillat Israel have required one or the other congregation to drive 70 miles across the state. Thanks to online expertise gained in 2020, the coming months may see some joint activities or programming occurring virtually.

Each Reconstructionist congregation has its own cherished identity and character, and yet, by teaming up for some special occasions, we can expand our vision of community and offer more varied experiences. If you would like to learn more about the Ann Arbor Reconstructionist Congregation, please visit www.aarecon.org or contact Gillian Jackson at aarcgillian@gmail.com or Rabbi Ora Nitkin-Kaner at rabbi@aarecon.org. ■

AA Reconstructionist Congregation events

Second Saturday Ta'Shma/Come and Learn February 13 at 10 a.m. Join us as we launch a new Ta Shma series: Pray What!? Each month, we'll focus on a different prayer from the Shabbat morning service, discussing its origin and point of view, how it came to be included in our liturgy, and why it's relevant or not to how we see God, ourselves, and the world. This event uses the same zoom link as Saturday Morning Shabbat Service.

Second Saturday Shabbat Morning Service February 13 at 10:30 a.m. to 12 p.m.
Join us for a special celebratory Shabbat as we welcome our newest and youngest member, Adiv Lesser-Lee, into the community, and celebrate with his parents Paula and Bori!

A Taste of Talmud: The First Heretic Sundays, January 24 and 31, and February 7 and 14, at 1:00–2:30 p.m.
Elisha ben Abuya is one of the most intriguing figures in rabbinic literature: a rabbi and a mystic who rejected mitzvot, betrayed his fellow Jews to the Roman authorities, consorted with a prostitute, and even tried to kill his students. Ben Abuya was a violent apostate who should have been ostracized by his fellow rabbis. So why did they treat him with care and respect? What can we learn from this early heretic about the possibilities and limits of rebellion, belief, shame, and forgiveness? We'll spend four weeks studying the stories of Elisha ben Abuya in the Palestinian Talmud's tractate Chagigah (using the Schottenstein English translation). Learning will be cumulative, so while attending all four sessions is ideal, drop-ins are welcome.

Fourth Friday Shabbat: Family Friendly Purim Celebration and Megillah Reading February 26 at 6:00–7:30 p.m. Followed by the Great Purim Debate at 7:30 p.m. Email info@aarecon.org to participate.

AARC Community Book Club, Sundays, February 28 and April 11, at 1:00–2:30 p.m.
Sunday, February 28: Menachem Klein, *Lives in Common: Arabs and Jews in Jerusalem, Jaffa, and Hebron*. Sunday, April 11: Rabbi Ora will lead a discussion of Bryan Stevenson's *Just Mercy*, a 368-page nonfiction book about unfair treatment by the criminal justice system of those who are impoverished or black. For more information about services or events or to receive zoom links, please e-mail: aarcgillian@gmail.com. For the Zoom link, please email Greg Saltzman at gsaltzman@albion.edu. ■

2020 Jewish Book Festival best ever

Clara Silver, special to the WJN

The Jewish Community Center of Greater Ann Arbor has completed its largest, and arguably most successful, Ann Arbor Jewish Book Festival, which spanned November 30, 2020 to December 22, 2020, and featured 26 authors via 23 programs that explored a wide variety of genres and subjects. The festival took place completely online, and the average number of screens at each presentation was 40, with a high of 66 screens and estimated over 100 people attending. Ultimately, hundreds of people participated as presenters, moderators, and attendees, some from as far away as Israel, such as authors Eshkol Nevo and Uri Adoni, and England, such as moderator Helen Fry and author Raffi Berg.

The response from attendees was overwhelmingly positive. According to Noemi Herzig, director of Jewish cultural arts and education at the Ann Arbor JCC, "I received many emails saying how wonderful the book festival was, too many to count. What set this year's Festival apart is that it made the world seem smaller and more accessible. The authors were all in our living rooms."

Ann Arbor JCC board president Bruce Moyer says "The book festival was great. I loved the online format. It was super easy to join in and attend, and I went to events that I ordinarily would not have."

Roberta Tankanow says, "I am thrilled with the attendance numbers. Everyone I spoke with loved the talks."

Susan Fisher shares, "Great numbers reflect a great event. Kudos!"

The 2020 Festival also included expanded partnerships and sponsoring groups. The Ann Arbor JCC became a member of the Jewish Book Council, a nonprofit organization "devoted exclusively to support and celebration of Jewish literature," that connects members with authors, book reviews, and more.

Six author events were presented in partnership with the Jewish Community Center of Metropolitan Detroit's 2020 Jewish Book Festival. The University of Michigan's Frankel Center for Judaic Studies provided moderators for four author events, deeply enriching those conversations. For the first time in the festival's 33-year history, participating authors' books could be purchased through a special partnership with local purveyor Literati Bookstore, encouraging the support of a local business. New or expanded festival sponsoring organizations include the Jewish Federation of Greater Ann Arbor, Temple Beth Emeth, Beth Israel Congregation, Ann Arbor ORT Book Group, the Center for Judaic Studies at Eastern Michigan University, and Jewish Family Services.

Herzig also says, "the festival would not be possible without the countless hours of work from the dedicated volunteers of the festival committee. I could never have managed this size festival without them.

"Committee chair and past executive director of the Ann Arbor JCC, Leslie Bash, was completely responsible for the amazing sponsor night. She coordinated with Amanda Fisher to provide an amazing dinner for our sponsors to pick up, she kept track of all the dinner reservations, and she even placed chocolate gelt in every dinner package. Leslie did so much that I can't mention it all here. The members of the committee do so much work for months, reading many books, finding moderators appropriate to the topics, getting involved with the fundraising aspect of the festival, writing the introductions and biographies, and so much more. I can't thank them enough. They were really the key to this year's success."

Regarding next year's festival Herzig says, "My hope is to continue building partnerships from this year and doing more joint events. This festival is really for everyone, and while I hope it will be safe to join together in person next year, we will definitely continue to have online events as well. I want the festival to continue to bring people together from all over the world."

For more information about Jewish cultural arts and the associated festivals, contact Noemi Herzig at noemiherzig@jccannarbor.org. ■

Temple Beth Emeth events

All events and services are virtual. Go to the Temple Beth Emeth website for the Zoom links and more information. Contact Cantor Hayut at cantorhayut@templebethemeth.org for more information.

Daily morning blessings
Daily at 9:15 a.m.
Join Rabbi Whinston each morning via Zoom for a short morning blessing.

Daily afternoon blessings
Mondays–Thursdays at 3 p.m.
Join Cantor Hayut each afternoon via Zoom for a short afternoon blessing.

Purim Carnival
Sunday, February 28, at 3 p.m.

TBE Adult Education Series, Session I
Tuesdays, January 5 through February 2, at 12:30 p.m.
Special five-week class session: Mourning and Mitzvah with Cantor Emeritus Annie Rose

TBE Adult Education Series, Session II
Sundays, January 10 through February 7, at 7 p.m.
Special five-week class session: Mourning and Mitzvah with Cantor Emeritus Annie Rose

TBE Adult Education Series, Session II
Thursdays, January 7 through February 4, at 7 p.m.
Special five-week class session: Mourning and Mitzvah with Cantor Emeritus Annie Rose

Kol HaLev rehearsal and meeting
Sundays at 7 p.m.
Women of TBE Historical Novel Reading Group
Monday, February 8, at 12:30 p.m.
The WTBE Reading Group meets on the second Monday of each month. Contact Molly Lindner at burnham@umich.edu.

WTBE Cooks Monday meals
Mondays, February 1 and 15, at 3:30 p.m.

WTBE virtual happy hour
February 11 and 25 at 5:30 p.m.
Join WTBE's virtual happy hour to catch up and schmooze.

WTBE community wellness: The Chemistry of Staying Young
Thursday, February 11, at 7:30 p.m.
With Murray Rosenthal

Weekly mahj
Tuesdays at 7:30 p.m.
Wednesday, February 3, at 1 p.m.
Offsite, see contact info on TBE website

TBE Brotherhood: Guys' Night In
Thursday, February 18, at 7 p.m.

Adult b'nei-mitzvah classes
Mondays at 6 p.m.
Join Cantor Regina Hayut for an hour for either an afternoon session or an evening session.

Women's Torah study
Mondays, February 1, 8, 15, and 22, at 7 p.m.
An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion, looking at several translations and commentaries.

Biblical Book Club with Cantor Hayut
Thursdays at 11 a.m.
Sundays at 3 p.m.
Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9:00 a.m. Start your day centered and connected.

Meditation with Claire Weiner
Wednesdays at 5 p.m.
Join Claire Weiner for a 40-minute meditation session.

Talmud Tuesdays with Rabbi Alter
Tuesdays at 11 a.m. and 8 p.m.
Join Rabbi Alter to learn about the history of Rabbinical literature and some tremendous texts from Talmud!

Spirituality Book Club with Cantor Emeritus Annie Rose
Tuesday, February 9, at 7:30 p.m. and Thursday, February 11, at noon

Back Door Food Pantry
Thursdays at 4–7 p.m.

Weekly Lunch and Learn
Fridays at noon
Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch.

Shabbat

Fridays
Tot Shabbat Services at 5:45 p.m.
Shira Service at 6:15 p.m.
All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston.

Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

Saturday Shabbat service
Saturdays at 10 a.m.

Havdalah from the Whinston Home
Saturdays at 7:30 p.m.
Join Rabbi Whinston and his family for a short prayer marking the end of Shabbat. ■

TBE participates in Life & Legacy

The Temple Beth Emeth members Marc Kessler, Judie Lax, and Robin Little had a conversation about TBE's LIFE & LEGACY® campaign. Judie and Robin are co-chairing the campaign.

Marc: Hi Robin! Hi Judie! Thanks for agreeing to share your thoughts about the LIFE & LEGACY program, funded by the Harold Grinspoon Foundation, now underway at TBE and 10 other Jewish organizations in Ann Arbor and across North America.

Robin: It's my pleasure, Marc. The future of TBE and our Jewish community is very important to me.

Judie: Thanks for the opportunity. I feel that it is important our members begin to think about what they want their legacy to be.

Marc: Let's start with the basics. When did you join TBE and what areas of congregation life have you been active in?

Robin: I have been a member since 1993. So many memories! My son David had the last bar-mitzvah in the old sanctuary. I served on the Genesis board and I am a member of Kol HaLev.

Judie: I joined in 1970 and have enjoyed so many memorable experiences and life events at TBE. I have been on numerous committees and the TBE board. Having my own bat-mitzvah just five years ago was so very special. Marc, what about you?

Marc: I joined in 1998 and have been on the board of TBE, Genesis, and the Backdoor Pantry**.** I was also the inaugural VP for development at TBE and worked on many fundraising efforts. I certainly have very fond memories of working with both of you on the campaign for the Music and Spirituality Endowment in Honor of Cantor Emerita Annie Rose.

Judie: Thanks for bringing that up Marc. The goal of the LIFE & LEGACY campaign is to build endowments that will help our community for generations to come. I spent over a decade working with the broader Jewish community to leave legacies. Having TBE participating in this national program is very heartwarming for me.

Marc: Planning for the future is certainly an important responsibility for all of us. What does success for the LIFE & LEGACY campaign look like?

Robin: For me, it is all about telling the story of how TBE enriches our lives. We have seen over the past year how our clergy and leadership have stepped up to keep us connected to one another. That demonstrates why we must ensure that TBE remains a vibrant Jewish home for our children and their children. Legacy gifts will make that happen!

Judie: As Robin said, legacy gifts help us guarantee stability to pursue so many aspects of TBE life. With strong endowments, we can start each year with a much healthier budget.

Marc: How can TBE members learn more about LIFE & LEGACY? Most importantly, what can they do now?

Robin: Anyone who has already made a legacy gift, or wants to do so, should reach out to us or the office (734-665-4744). We are having a series of informational gatherings, via Zoom and are also happy to schedule individual meetings.

Judie: It is important to remember that this is not about donating now, but rather a pledge for the future for TBE and the other participating organizations in our community. We are thrilled to report that TBE, in the first four months, secured 25 letters of intent, which means we'll receive a $5,000 incentive grant funded by the Grinspoon Foundation and our Federation!

Marc: Thanks again! I look forward to seeing LIFE & LEGACY grow at TBE. More information is available on the homepage of the TBE website, www.templebeth.org. ■

Pursuing Tzedek at TBE

Naomi Goldberg, special to the WJN

The Temple Beth Emeth is a place for Jewish social action in Ann Arbor, especially at this moment, with a particular focus on direct support for those in need. Although forced to close for several weeks, the Back Door Food Pantry located on the TBE campus has recently reopened with COVID-19-safe protocols in place. The Back Door Food Pantry is an interfaith partnership that includes volunteers from the Jewish community as well as St. Clare's Episcopal Church and Muslim Social Services. It offers food for up to 250 families each week. Through programs sponsored by the Delonis Center and the Shelter Association of Washtenaw County, TBE volunteers also provide meals, housing, socks, and gloves for others in need in the local area. Truly, Temple Beth Emeth is a place for g'milut chasadim, acts of service.

The driving force behind TBE's social action efforts is the recognition that housing insecurity and homelessness, job losses and economic turmoil, disproportionate deaths of Black and Latinx people during the COVID-19 pandemic, unequal access to the ballot, and the myriad other challenges facing our world cannot be solved merely through acts of service.

In addition to direct service, our efforts are inspired by tzedakah, in the truest sense — the pursuit of justice in our world. Last summer, TBE's Social Action Committee and the Civic Engagement Subcommittee cosponsored a Washtenaw County Prosecutor candidate forum. We recognized the potential for serious shifts in criminal justice and the impact of the system on people of color as a result of the election. The Civic Engagement Subcommittee also worked tirelessly to make sure that every eligible congregant was registered to vote and had the information to vote safely and securely.

Rabbi Josh Whinston spoke during a High Holy Day sermon about racism, the role of race in each of our lives, and how race impacts our communities. A cohort of congregants then embarked on a multi-month education series taught by Rabbi Whinston and community advocate Chuck Warpehoski to learn more about anti-racism. From that work, TBE's Social Action Committee drafted a statement of commitment to anti-racism along with a resource page for Jews to learn more about how to shift thinking, purposefully work for racial justice, and influence societal structures that continue to perpetuate racism.

In 2021, the congregation's commitment to social action includes prayer, learning, and service focused on gun safety, hunger and poverty relief, and Juneteenth and racial justice. TBE has also hosted a Pride Shabbat to celebrate LGBTQ diversity. These and other efforts are intended to pursue tikkun olam, repairing the world.

TBE's social action projects are not restricted to TBE members. All members of the Jewish community are invited to participate in direct acts of service, learn about the root causes of inequality in our country, and advocate for changes in our county, state, and country to uphold Jewish morals and democratic ideals. For more information, visit www.templebethemeth.org or email socialaction@templebethemeth.org. ■

Kosher Cuisine February 2021

Lonnie Sussman, special to the WJN

I sincerely hope everyone is still okay, making the best of our continued indoor isolation. Since cooking has become a big part of our days, probably more than in our "old" lives, I thought it might be fun to ask some of you what you are cooking. I wrote about my new obsession with chickpeas last year and covered the new skills that this time has allowed us to learn, especially the younger generation. This time around it's our "go to" or "comfort" foods that we are able to make just by opening the refrigerator or pantry. A bowl of Raisin Bran doesn't count and neither do grilled cheese sandwiches.

Here are some ideas and recipes that people I know are making on a regular basis. Some of these recipes are for soup that is easy to freeze for multiple meals. Others are good for the one day or maybe the next but not really for freezing. If you have more ideas, feel free to send them to me at lonniesuss@aol.com. I'm happy to include them in a future column.

Vegetable Bean Soup

This recipe came from Anita Liberman-Lampear. She told me that it's been a regular on their table, especially when it's cold outside. She uses a dried soup mix from a brand called Alden's Mill House, but any package of dried bean mix would work as would any dried beans you have. I can almost hear someone asking if you could use canned beans and the answer is "use anything you want." If you use canned beans you should rinse them well first to rid them of the tin flavor from the cans. Using dried beans bumps up the flavor significantly.

1 to 2 cups dried beans
3 or 4 large carrots, peeled and chopped
4 or 5 stalks celery, washed and cut up
1 large or 2 medium onions, peeled and cubed
2 parsnips, peeled and cut up
1 large can whole tomatoes, cut up or use 3 to 4 fresh tomatoes
Add other vegetables if you want to.
Vegetable stock and water – enough to cover all the beans and vegetables.

Rinse and drain the dried beans (or canned) and add to 4 cups of the liquid in a soup pot, then add the vegetables. Season with your favorite seasonings, salt, pepper, garlic powder, dried or fresh dill. Cover and bring to a boil and then lower the heat to simmer until the beans are soft, 3 to 4 hours. Alternatively, wait until the beans are softening and then add the fresh vegetables. My mom used to say that vegetables shouldn't be "boiled to death" or if they are used for the flavor, add more fresh vegetables at the end and cook until tender.

Vegetarian French Onion Soup

Levana Aronson told me about this soup that she and her husband, Steve, have enjoyed. It's very easy and you probably have the onions in the pantry. It will take some time to really deepen the color and caramelization of the onions, but it will be worth it.

Vegetarian French Onion Soup
6 tbs butter or olive oil
3 lbs yellow onions, halved and thinly sliced vertically
2 cups water — you may need more to deglaze the pot
6 cups vegetable broth
6 sprigs of thyme — about 1½ tablespoons
2 tbs flour
3 garlic cloves, minced
1½ tbs tamari
1½ tbs. Balsamic vinegar
1 bay leaf
Salt and pepper to taste

Top with thick slices of baguette or crusty bread and top them with 4 oz. of Gruyere or Swiss Cheese or Parmesan cheese

Heat the oil in large pot over medium heat. Add the onions, salt and some pepper and toss to combine. Reduce the heat to low and cook for about 40 minutes. You want to get the onions to be very soft. Then increase the heat back to medium, stirring often until they onions start to get golden brown. Add the vinegar, tamari, thyme, and garlic and stir. Sprinkle a few tablespoons of flour on the onions and cook for about two minutes. Add the vegetable broth and bay leaf and simmer over medium heat for 30 more minutes. For the topping, preheat the oven to 450 degrees and line a baking sheet with parchment paper. Place the baguette slices with the cheese on top and bake until the bread is toasty and the cheese is melted, about 8-10 minutes.

Vegan Chickpea-Spinach and Coconut Curry

Pam and Stephen Landau like Indian food but have not gone to any restaurants. Instead, they are making one of their favorite dishes. Serve it with basmati or jasmine rice, or whatever you like. Adjust the seasonings to your tastes.

3 tbs canola or other neutral oil
1 large onion, finely chopped
4 cloves minced garlic
1 inch fresh ginger, finely chopped
1 tbs ground coriander
½ tbs turmeric
1 tbs cumin
1 tbs curry powder (Pam likes Hot Curry Powder or Maharajah Curry Powder)
¼ tsp cardamom
¼ to ½ tsp cayenne pepper or chili flakes (or not, if you don't like that much heat)
1 can crushed tomatoes, undrained
2 cans chickpeas, rinsed and drained
1 pound, baby spinach, sliced in strips
½ to 1 tsp. salt
2 tsp garam masala
1 can coconut milk

Use a large pan to heat the oil over medium high heat and saute the onions until golden. Add in the garlic and ginger and cook for 1-2 minutes, stirring frequently. Then mix in the ground coriander, turmeric, cumin, curry, cardamom and cayenne for a few minutes more, stirring often. Add the crushed tomatoes and the chickpeas and stir. Increase the heat to high until the mixture comes to a boil, then lower the heat to simmer for 10-15 minutes, stirring as needed and add a little water if it gets too dry. Next add the salt and stir and then the spinach, a handful at a time, until wilted. Add the garam masala and the coconut milk and stir until all the ingredients are mixed thoroughly. Bring to a boil, then lower the heat and simmer about 5 minutes. Serve over the rice and enjoy.

Mandelbread

A few months ago, I got a phone call from Marilyn Friedman. We know each other from Congregation Beth Israel where we are both members. She also lives at the same facility as my dad. She called to ask what I thought was a good Channukah menu that would go with latkes. The head chef at the facility had asked her to recommend what he could make for the Jewish residents. Along with latkes she thought about mandelbread. They were not served during Chanukah, but my dad reported a lunch of latkes made from sweet potatoes that he determined were "good, but different". Here is Marilyn's family recipe for mandelbread. I have to mention that a few years ago I wrote about Hilda Diogene's (z.l.) recipe for her version of mandelbread. Some of you may have your own from your mom or grandmother. They may be a little different or maybe you like to add chocolate chips or dried fruit or add cinnamon. It's good to carry on a tradition.

3 eggs
1 cup neutral oil
¾ cup (scant) sugar
1 tsp. vanilla
2-1/2 cups sifted flour
1 tsp baking powder
¼ tsp salt
1 cup chopped walnuts

Beat the oil, sugar and vanilla. Gradually add the rest of the ingredients. Spread evenly on a cookie sheet and bake at 350 degrees for about 25-30 minutes. Remove from the oven but don't turn it off. Cut the dough into 9 rows across and 3 rows down. Then reverse the bars and bake for another 10-12 minutes until they are toasted. ■

Thoughts on Purim: In the merit of Jewish women

Rabbi Aharon Goldstein, special to the WJN

Believe it or not, we are already getting ready for the holiday of Purim, which is going to begin on the evening of Thursday, February 25, and ends on Friday, February 26. Speaking about Purim, in general, women are exempt from positive mitzvot that are time bound. Nevertheless, we may find an exception to that.

Rabbi Aharon Goldstein

First of all, there's the mitzvah of Purim that women are obligated to hear the megillah. The Talmud gives the reason for it: they were involved in the miracle of Purim. Therefore, they are obligated to read the story of Purim and do the mitzvot of Purim. Furthermore, it says that the reason why women are considered to be involved with the miracle of Purim is because the decree was that Haman wanted to plot against all the Jews — not just the men, but women as well. So when the salvation came from Purim, women also benefitted. Furthermore, the main miracle of Purim happened through Esther. That further reinforces why women are obligated in the mitzvah of Purim.

Not only on Purim do we find that women are obligated, but also, the Talmud says that during Hanukkah women are obligated in the lighting of the menorah and the observance of Hanukkah. Why? Because the Jewish women suffered from at the hands of the Greeks, the Jewish women were violated by the Greeks, and furthermore, the miracle of Hanukkah happened through a woman. It happened through Yehudis, when she beheaded the head Greek general. That was the turning point for the Jewish people to win back Jerusalem. Also, on Passover women are obligated because on the merit of the righteous women of that generation, the Jews were redeemed from Egypt. So these are exceptions to the rule that even though normally when the mitzvot that are positive and time-bound, women are exempt, but at least in these three, women are obligated.

Furthermore, in Purim especially, amongst these three mitzvot, we find a greater emphasis and a greater connection to women. Because the main miracle of Purim happened through a woman — Esther. Even the story of Esther, the book that we read, is called The Scroll of Esther. So we can see that there is a special connection, more so than with the other holidays, between women and Purim.

One of the reasons why Purim is so special is explained in the midrash that tells us the story that when Haman came out with his decree against the Jews, God forbid, the decree was nullified on the merit of Mordechai gathering together 22,000 Jewish children and studying Torah with them. The emphasis here is that Mordechai did it himself — he didn't appoint someone else to do it for him. He taught the Jewish children Torah. There were other leaders and great scholars who could have done it, but he learned with the children because he wanted to make sure that the education that he was giving to them was coming through in a pure, proper manner. This shows that the nullification of Haman's decree came through proper Jewish education — learning Torah with children.

Speaking about educating children — that has a special connection to women. This is because women are considered the main foundation of the house, and what keeps Judaism going through the generations is the education from women in their homes. There are those who occupy themselves educating the children and raising them with a strong sense of Judaism. So, therefore, women are the ones who lay the foundation for the continuation of the Jewish people. So, being that women are the foundation of the continuity of the Jewish home, therefore, when the Moshiach comes there's something special about the women that they will be the crown to the men. Therefore, when it came to Purim, who was the one who saved the Jewish people? This came through a woman, through Esther, who caused the decree of Haman to be nullified. Hence, came the miracle of Purim.

This threatening that took place during the time of Haman takes place in every generation. Haman is a descendent of Amalek, and Amalek's mission is to "cool down" a Jew from their enthusiasm toward things of holiness. Therefore, not only at that time did the Jewish people have to fight Haman (and thank God be successful), but it is the same thing now, in that it is demanded of us to stand strong and not to be fazed by the Hamans of every generation. Especially through the women, we are given the power to do this — by the manner in which they transmit the power in the household to the children and eventually to the adults. It's just like in the times of Mordechai, when the strength to overcome the decree came from the people dedicating themselves to God — especially with children learning Torah in its purity. So it's the same thing now, in our days. The women of this generation have to dedicate themselves to educating the children to be dedicated to Torah and not to be busy with other things. To know that the important thing is Torah. The Torah makes sure that we can continue with our Jewish identity, and this will bring great success in all of our endeavors and to all the Jewish people. ■

Why are Jews funny?

Rabbi Jared Anstandig, special to the WJN

In the heart of quarantine, a certain Jewish meme floated around my family's WhatsApp group. The title of the meme was Jewish Holiday Flowchart, and by answering a series of yes or no questions, you could identify any Jewish holiday you were celebrating. The first question on the tree: Did they try to kill us? Answering yes yields nearly half of all holidays listed. Then answer no to being in the Torah, yes to eating food, and yes to wearing a costume, and you end up with the holiday of Purim, which we will celebrate later this month. It's quite remarkable that a holiday with its origin story being about the near genocide of our people is celebrated with traditional food, costumes, and humor.

Rabbi Jared Anstandig

In truth, throughout Jewish history, there is a cultural association with Jews and comedy. As early as the Bible our people evidenced comedic sarcasm. As the Israelites stood at the shore of the Red Sea watching the Egyptians bear down on them, they turned to Moses and asked, "Was there a shortage of graves in Egypt that you had to bring us here to die?" (Exodus 14:11). In the face of complete obliteration, our ancestors turned to dark humor. Humor allowed us to cope.

The Talmud in Tractate Taanit (22a) tells the following story about the power of laughter: Rabbi Beroka was sitting in the marketplace when the prophet Elijah appeared to him and indicated two individuals who were destined for Heaven. The Talmud describes, "Rabbi Beroka went over to the men and said to them: What is your occupation? They said to him: We are jesters, and we cheer up the depressed." According to the Talmud, it is deeply meritorious to make people laugh and to forget their troubles. Such an occupation appears to grant automatic entry into Heaven.

Twentieth century rabbi Joseph B. Soloveitchik suggested that to be lighthearted is to imitate the Divine (Nefesh Harav page 69, quoting from a eulogy, no less, that Soloveitchik delivered for an esteemed rabbinic colleague). Rabbi Soloveitchik referenced a passage in the Talmud (Tractate Avoda Zara 3b) that records God's daily schedule. Interspersed between essential tasks like sustaining all life in existence, the Talmud describes that God takes a break to "sit and make sport with the leviathan." God engages in play daily.

Rabbi Soloveitchik continued, "God Himself plays in order to show people that they shouldn't always be so serious. If someone impinges one's honor or causes one grief, one should remove it from one's heart . . . because so many things in this world really don't matter." Obviously, there are certain circumstances when it would be inappropriate to make light. But Rabbi Soloveitchik's point is that sometimes it is beneficial for us to take a step back, to gain some perspective, and to laugh a little at whatever it is we're dealing with. As Rabbi Soloveitchik concludes many times, "It's just not worth it to get upset."

Over the last 12 months we have experienced many serious challenges that are no laughing matter. But perhaps this Purim, among all the joyous festivities, we can remember that we still have plenty in our lives to laugh at. ■

Course in Ann Arbor explores life, death, and the afterlife

This winter, Rabbi Aharon Goldstein of Chabad House in Ann Arbor will offer Journey of the Soul, a new six-session course by the acclaimed Rohr Jewish Learning Institute that will answer a question which has occurred to every self-reflective person: What happens when we die?

Beginning on Wednesday, February 10, at 7:30 p.m., students who enroll in this course will embark on a journey that will edify them and put them at ease with the topics of life and the afterlife. Practical and powerful, reflective and relatable, Journey of the Soul teaches a Jewish perspective on life that begins before birth and lasts well after a person's passing.

The course will be offered over Zoom. Sign-in information will be provided at the time of enrollment.

"Death is both mysterious and inevitable," Rabbi Goldstein, the local JLI Instructor in Ann Arbor, says. "Understanding death as a continuation of life reveals the holiness of life while putting everything in a dramatically new context. The soul is on one long journey that is greater than each particular chapter."

Journey of the Soul considers what happens to the soul at birth and again at death, whether there is a better place after this one, whether our loved ones continue to connect with us, the Jewish understanding of reincarnation, and how to relate to an afterlife even if we're not spiritual.

The subtitle of Journey of the Soul, "How to look at life, death, and the rest—in peace," is indicative of an approach to the topic that is at once serious, relaxed, and sometimes whimsical.

"The topic of death and the afterlife is one that has always fascinated thinking people," explains Rabbi Naftali Silberberg of JLI's Brooklyn, New York, headquarters. "But particularly during these tumultuous times when, sadly, so many have lost loved ones to COVID, the need has become even more pressing for a course that presents the uplifting Jewish perspective on mortality, death, and the afterlife."

John Martin Fischer, distinguished professor of philosophy, University of California, Riverside, finds Journey of the Soul to be "of interest to any human being, since we all think about dying, death, and the afterlife. . . . The Jewish tradition offers unique answers to the intellectual issues and also strategies for coming to terms with death. I highly recommend the course."

Simon Shimshon Rubin, Director of the International Center for the study of Loss, Bereavement, and Human Resilience at the University of Haifa considers Journey of the Soul "a timely and timeless opportunity [that] cannot help but deepen our appreciation of human connections and the way in which we find and make meaning in life."

As with all of JLI's programs, Journey of the Soul is designed to appeal to people at all levels of knowledge, including those without any prior experience or background in Jewish learning. All JLI courses are open to the public, and attendees need not be affiliated with a synagogue, temple, or other house of worship.

People interested in participating may call 734-995-3276 extension 2, or visit_www.myJLI.com for registration and other course-related information. ■

Calendar

February 2021

The Calendar has been updated to reflect events that are happening only online. Always check websites or call for updates before planning to attend anything listed here. For prayer services, check congregation websites.

Monday 1

Talmud Study with Rabbi Dobrusin. BIC. 3:30p.m.

WTBE Cooks. 3:30 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 2

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 3

Yidish tish (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. All manner of topics covered with an effort to improve participants' Yiddish speaking and reading skills, especially vocabulary. Everyone is welcome to join in at any time, or to just listen. For more information, to get the link, and to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m

Meditation with Claire Weiner: TBE. 5 p.m.

Sister Scholars: The Emergence of Orthodox Girls' Education in Interwar Poland: U-M Frankel Center/JCC of Metro Detroit SAJE event. Naomi Seidman, Frankel Institute Fellow., 7 p.m.

Theology Book Club: BIC. Online 8 p.m.

Journey of the Soul: A Fresh Look at Life, Death, and the Rest—in Peace. Chabad. 8 p.m.

Thursday 4

Jewish Multilingualism in the Midwest: Yiddish Translations of Urban Experience: Mellon Sawyer Seminar: Sites of Translation in the Multilingual Midwest. All day

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Pirke Avot with Rabbi Dobrusin: BIC. 5p.m.

Tea and Torah Study with Rabbi Caine. BIC. 6:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m.

Friday 5

Candle Lighting 5:37 p.m. Yitro

Jewish Multilingualism in the Midwest: Yiddish Translations of Urban Experience: Mellon Sawyer Seminar: Sites of Translation in the Multilingual Midwest. All day

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 6

Havdallah 6:39 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Sunday 7

World Wide Wrap: BIC. Sunday morning minyan wearing our tefillin. First 5 minutes encouraging and advising those who are learning how to wrap. 10 a.m.

Chant Circle: Pardes Hannah. 11 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Intro to Judaism with Rav Nadav: BIC. 1 p.m.

A Taste of Talmud: The First Heretic. AARC. 1 p.m.

Monthly Lego Contest: BIC. 7 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 8

Historical Novel Reading Group: WTBE. Contact Molly Lindner, burnham@umich.edu. 12:30 p.m.

Talmud Study with Rabbi Dobrusin. BIC. 3:30p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7

Spirituality Book Club with Cantor Annie: TBE. 7:30 p.m.

Tuesday 9

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 10

Spirituality Book Club with Cantor Annie: TBE. Noon.

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p. m

Meditation with Claire Weiner: TBE. 5 p.m.

Rosh Hodesh Adar Circle: Pardes Hannah. 7 p.m.

Theology Book Club: BIC. Online 8 p.m.

Journey of the Soul: A Fresh Look at Life, Death, and the Rest—in Peace. Chabad. 8 p.m.

Tuesday 11

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Pirke Avot with Rabbi Dobrusin: BIC. 5 p.m.

The Chemistry of Staying Young with Murray Rosenthal. WTBE Community Wellness event. 7:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 12

Rosh Chodesh Adar

Candle Lighting 5:46 p.m. Mishpatim

Rosh Hodesh Adar Minyan: Pardes Hannah. 9 a.m.

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 13

Rosh Chodesh Adar

Havdallah 6:48 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

TaShma Come and Learn: AARC. Half hour before second Saturday Shabbat service**. 10 a.m.**

Quiz Night: BIC. Beth Israel's annual Quiz Night moves online this year. Watch for complete details soon. Register on the BIC website. 8 p.m.

Sunday 14

Zohar Study & Practice: Pardes Hannah. 11 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Living Room Lectures Presents Wendy Evans, "Life, Love and Art: Alfred Stieglitz and Georgia O'Keefe": BIC and JCC. 1 p.m.

A Taste of Talmud: The First Heretic. AARC. 1 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Family Game Night: BIC. 5 p.m.

Monday 15

Talmud Study with Rabbi Dobrusin. BIC. 3:30p.m.

WTBE Cooks. 3:30 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

'Bubbe' or 'Grandma': What do you call your grandmother? EMU. 7 p.m.

Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 16

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Stranger Still: Translating Contemporary Poetry from Israel/Palestine with Sabine Huynh and Karen Alkalay-Gut: Frankel Institute. Event Series: Noon.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 17

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p. m

Meditation with Claire Weiner: TBE. 5 p.m.

Releasing Roots: Hebrew Poetry in Translation: U-M Frankel Center/JCC of Metro Detroit SAJE event: Adriana X. Jacobs, Frankel Institute Fellow. 7 p.m.

Theology Book Club: BIC. Online 8 p.m.

Journey of the Soul: A Fresh Look at Life, Death, and the Rest—in Peace. Chabad. 8 p.m.

Thursday 18

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Pirke Avot with Rabbi Dobrusin: BIC. 5 p.m.

Tea and Torah Study with Rabbi Caine. BIC. 6:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 19

Candle Lighting 5:55 p.m. Terumah

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Friday 20

Havdallah 6:56 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Shabbat Biweekly Lunch N' Learn: Contemporary Issues in Jewish Law with Rabbi Caine BIC. From the kashrut of eating in restaurants to electric cars and Zoom and Shabbat, Rabbi Caine brings traditional Jewish legal codes and responsa to have us consider "Jewish Law" thoughtfully and to elucidate the issues of living Jewishly in our modern lives. Biweekly through May 15 following Saturday services. 11:45 a.m.

Sunday 21

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Intro to Judaism with Rav Nadav: BIC. 1 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Spiritual and Energetic Practices for a Healthy New Year: Pardes Hannah 4:00 p.m.

Main Event 2021: A Virtual Cabaret starring Tovah Feldshuh and Ari Axelrod: Federation. 6:30 p.m.

Monday 22

Talmud Study with Rabbi Dobrusin. BIC. 3:30p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7

Tuesday 23

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 24

The Feeling of History: Islam, Romanticism, and Andalusia: Frankel Center. Charles Hirschkind in conversation with Flora Hastings. 12:30 p.m.

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p. m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC. Online 8 p.m.

Journey of the Soul: A Fresh Look at Life, Death, and the Rest—in Peace. Chabad. 8 p.m.

Thursday 25

Erev Purim

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Pirke Avot with Rabbi Dobrusin: BIC. 5p.m. **Musical Purim with Neil Alexander and a Live Band:** BIC. Grab a noisemaker (maybe a box of macaroni), fire up the big screen TV and the home audio speakers (if you have them), and join Neil Alexander, Rabbi Caine, and a live band for a Megillah and Live Music special Beth Israel Musical YouTube Purim. 6:30 p.m

Purim Celebration. Chabad. 6:50 p.m.

Friday 26

Purim Candle Lighting 6:04 p.m. Tetzeveh

Purim Celebration. Chabad. 7:30 a.m.

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Passover Sale: 10 a.m. to 3 p.m.

Family Friendly Purim Celebration and Megillah Reading. AARC 6 p.m. The Great Purim Debate. Email info@aarecon.org to participate. 7:30 p.m.

Saturday 27

Havdallah 7:04 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Sunday 28

Mystery Reader: BIC. 11 a.m.

Passover Sale: 10 a.m. to 2 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

AARC Book Club. Menachem Klein, *Lives in Common: Arabs and Jews in Jerusalem, Jaffa, and Hebron.* 1 p.m.

Purim Carnival: TBE 3 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Phone numbers, websites and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, 248-408-3269, annarborminyan.org

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, 734.445.1910, aarecon.org

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, bethisrael-aa.org

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org ■

Obituaries

Irving Borowitz, 90, of Ann Arbor, Michigan, died on December 18, 2020. Beloved husband of 55 years of the late Grace Borowitz. Cherished father of Susan (Scott Bohing) Borowitz and Lisa (Carl) Ensfield. Loving grandfather of Eli and Samuel Ensfield.

Harvey Danowitz, 85, passed away on Thursday, December 17, 2020. Harvey was born November 13, 1935, in Harrisburg, Pennsylvania to the late Simon Danowitz and Rose Nicoll Danowitz. He graduated from John Harris High School and then went on to study accounting and business at the University of Toledo, graduating in 1958. He also proudly served in the ROTC. After college, he returned to Harrisburg, where he worked for the Internal Revenue Service, then for various firms including Krekstein, Rubin, and Lasday. In addition to his state tax work, he also was an active CPA. He provided tax services as a partner at Devaney and Company and most recently with Barbush, Hoffman and Short. He never retired and continued to serve his hundreds of clients, often making house calls to visit with them. Harvey was honored as Man of the Year in 2008 by the synagogue for his decades of service. He was also on the board of the Jewish Home of Greater Harrisburg. Harvey loved to travel and visit with friends. He visited Alaska, Hawaii, New Zealand, Australia, Israel, and many places in Europe. Harvey also loved sports. He was also a notorious Penn State football fan, holding season tickets for many years, and enjoyed watching games at Beaver Stadium. Harvey was also an avid Duke University basketball fan. Earlier this year, he travelled to Durham, North Carolina, to cheer on the Blue Devils with his son and grandson. Harvey also enjoyed the arts and going to the Harrisburg Symphony Orchestra or Hershey Theater. Harvey was preceded in death by his brothers, Gerald Danowitz, Bernard Danowitz, and Alvin Danowitz; his sister, Betty Danowitz; and his stepson, Richard Baum. He is survived by his loving family: his wife Barbara and her sons, Jay Baum (Sandy) and Paul (Dorie) Baum; his daughter Sharon (Brian Goldberg) and son Michael (Erica) Danowitz; and his grandchildren, Shoshana Goldberg, Lauren Goldberg, Zachary Goldberg, Andrew Danowitz, Anna Danowitz, Robert Baum, and Ellie Baum. Harvey was a loving husband, brother, father, and grandfather. Of all his achievements, he was most proud of his children and grandchildren. Private graveside services will be held at Chisuk Emuna Cemetery. Arrangements by the Hetrick-Bitner Funeral Home. At the family's request, memorial donations can be made in Harvey's memory to Chisuk Emuna Congregation, 3219 Green Street, Harrisburg, PA 17110, or to the Jewish Home of Greater Harrisburg, 4000 Linglestown Road, Harrisburg, PA 17112. To share online condolences, please visit www.bitnercares.com.

Milt Rochman, age 92, died on December 29, 2020, at his home with family after a very short bout of congestive heart failure. Milt (Milton/Mickey) lived a long and rich life and deeply touched many people. Milt was born to Samuel and Sarah (Danker) Rochman and raised in Chicago. After losing both of his parents by age 11, Milt, along with his three sisters, moved in with his Uncle Joe and Tanta Chana Goldberg, and their two children. He worked from a young age in the family grocery store, graduated from Hyde Park High School, lived with each of his sisters at various times, was an Army PX worker in Korea from 1946 to 1948, and studied at DePaul University and Western Michigan University on the GI Bill. He then worked at his sister's clothing store in South Haven, married, moved to San Diego and had three children before divorcing. Milt then returned to Michigan and eventually moved to Ann Arbor to buy Sam's Store in 1967 from Sam Benjamin, who established the store in 1946. It was a small store on Washington Street, and Milt soon moved the business to East Liberty St. In 1969, Milt married Chris Cole and fully embraced two more children. He was a great salesman and manager at the store, building relationships with customers, his many devoted young employees, and other retailers and downtown businesspeople. He operated Sam's Clothing Store until retirement in 1989, saying he "never had a bad day." His son Duncan worked with him in the store for many years before taking over ownership, and is now having his own son Peter manage the store. Milt also loved construction — he and Chris renovated two homes and built two others that they lived in, as well as invested and managed commercial real estate. After retirement he enjoyed playing golf at Ann Arbor Country Club and became a go-fer for his son Gary, who started an architecture and construction firm, Rochman Design-Build, in 1989. During the early years of RDB, Gary was known in town as Milt's Son, and then as time moved on, Milt became known in town as Gary's Father." He and Chris loved attending concerts at U of M, and they traveled extensively. Milt valued education highly and encouraged his kids and grandkids to pursue advanced education. He was very close with his three sisters: Ruth Tolen (Nate), Sylvia Klein (Len), and Libby Singer (Len Katz and Herb), and sadly, he is last of that generation to pass away. He loved people, loved humor, and dearly loved running to the hardware store. He cherished his wife, his children, and his entire family, who loved him dearly as well. Milt was a husband to Chris (Betty) Rochman, his beloved wife of 51 years; father to Jennifer Cole Ripman (Dick Munroe), Duncan Cole (Phyllis), Elaine Rosenbaum (Abe), Diane Lecerf (Olivier), and Gary Rochman (Liora Rosen); grandfather to: Benjamin and Seth Ripman (Kendal King), Peter, Aren and Shelly Cole, Helen and Aaron Rosenbaum (Amy), Danielle Gallagher (James), Marc Shaw-Lecerf (Margaret), Zach and Halle Rochman; and great-grandfather to Weller and Ruby Cole, Joseph and Henry Gallagher, and Micah Rosenbaum and Juno Shaw-Lecerf. A rich and full life, indeed. He will be forever in the hearts of those who knew him. A celebration of his life will take place at a later date for family and friends.

Alan L. Schneyer, 66, of Concord, passed away on November 18, 2020. Born in Philadelphia, Pennsylvania, on July 12, 1954, he was the son of the late J. Wesley and Irma Schneyer. After completing his studies at Central High School in Philadelphia and the University of Pennsylvania, Alan earned a PhD in marine biology from the University of Miami. Among his many professional achievements, Alan was most proud of the research he conducted during his 20 years in the Reproductive Endocrine Unit at Massachusetts General Hospital. After another 10 years at the University of Massachusetts Amherst and Pioneer Valley Life Science Institute, his career took a new path when he founded a startup working on a therapy to cure diabetes. Alan was a longtime and active member of the Federation of American Societies for Experimental Biology and the Endocrine Society, most recently spearheading efforts to open entrepreneurial opportunities to young researchers. Alan was an innovative scientist, a caring mentor, a willing collaborator, and a truly bold entrepreneur. Alan was a regular at the Beede Swim and Fitness Center, a hiker, a biker, a sailor, and a frequent presence on the pickleball court. In addition to his wife, Elissa Brown, of 36 years, he leaves behind two children, Jon and Becca Schneyer, both of Boston; a sister, Barbara Engel, and her husband Bruce of Northport, New York; a brother, Mark Schneyer, and his wife Debbie Field, of Ann Arbor; and several nieces and nephews. He was also the brother of the late Fred Schneyer. In lieu of flowers, contributions in his memory may be made to the American Diabetes Association, P.O. Box 7023, Merrifield, VA 22116 (www.diabetes.org).

Ethel R. (Kimmel) Ellis, 100, of Ann Arbor died December 6, 2020, of non-COVID-19-related natural causes, two weeks after her 100th birthday. Born in Detroit, she grew up in Royal Oak. She lived in Hillsdale, Michigan, from 1941 to 1990. Ethel and her husband Sheldon Ellis (a practicing attorney for 50 years who also served Hillsdale County at times as prosecutor and as friend of the court) were widely known in the Hillsdale area and participated in numerous charitable, civic, and social affairs. They retired to Ann Arbor in 1990. Sheldon died in 2013, and Ethel lived in Ann Arbor for the rest of her life. While a student at U of M, she lived in the Betsy Barbour House, which she remembered fondly. She met Sheldon at U of M, and they were married after Sheldon graduated from U-M Law School. They then moved to Hillsdale, where Ethel completed her degree at Hillsdale College. While in Hillsdale, she taught second grade, and later served as Sheldon's secretary in his law office. She was a longtime member of the Hillsdale College Board of Women Commissioners (volunteers supporting Hillsdale College through scholarships and gifts) and the American Association of University Women (AAUW). She also served on the board of Hillsdale Hospital and was a member of Hillsdale Woman's Club. She was a wonderful cook, accomplished bridge player, and dear friend to all who knew her. Ethel's zest for life was equally matched by her love for her family. She was a devoted wife to Sheldon, took great pride and joy in her twin sons and their wives, and adored her grandson, Jonathan, and his wife, Aly. The family is grateful for the outstanding care provided to her over the last years of her life by Tracy, Marilyn, Chrell, and many other caregivers of Kennedy Care; the staff of Brookhaven Manor; her exercise therapist, Nia; and Arbor Hospice. She was the cherished mother of twin sons James Ellis (Jean Lawton) and Charles (Julie) Ellis, all of Ann Arbor; beloved grandmother of Jonathan (Aly) Ellis of South Orange, New Jersey; and dear sibling of brother Bernard (the late Sally) Kimmel of West Palm Beach, Florida, and sister of Arvene "Kim" (the late M. Kenneth) Dickstein of West Bloomfield. She was preceded in death by her husband of 72 years, Sheldon Ellis, sister Sylvia (Sam) Goldstein, sister-in-law Shirley (Paul) Singer, and parents Hilda and Louis Kimmel. Memorial contributions may be made to University of Michigan-Hillsdale County Scholarships-302131, c/o Office of University Development, 3003 South State Street, Suite 9000, Ann Arbor, MI 48109 (leadersandbest.umich.edu); Food Gatherers, P.O. Box 131037, Ann Arbor, MI 48113, (foodgatherers.org); or Arbor Hospice, 2366 Oak Valley Drive, Ann Arbor, MI 48103 (arborhospice.org). ■

Simchas and Sorrows

Mazel Tov to:

Dave and Susan Gitterman on their birth of their grandson, born Tuesday, December 22nd.
Ruth Behar and David Frye on the birth of their granddaughter, Mila Behar-Lazare, daughter of Gabriel Frye-Behar and Sasha Lazare.

Condolences to:

Ethel Ellis passed away on Dec. 6, 2020 at the age of 100. She was the mother of Dr. Charles (Julie) Ellis and Dr. James (Dr. Jean Lawton) Ellis and grandmother of Jonathan (Allison) Ellis.
Debra Christein on the death of her mother, Doris Christein, November 30.
Todd Kirshner on the death of his mother, Roberta Kirshner, December 20.
Gary Rochman on the death of his father, Milt Rochman, December 29.

We can't help you build a roaring fire.

But we can help you bank from home.

bank of ann arbor

Member FDIC

Your Eyes Matter Now More Than Ever!
We Are Your **Ann Arbor Eyelid Experts**

Sara Turner, PA-C

Alon Kahana, MD, PhD

Consultants in Ophthalmic & Facial Plastic Surgery, PC

Specializing in surgery for droopy eyelids, lower eyelid "bags," brow lift, eyelid and orbital tumors, and thyroid eye disease. Also providing expert treatment for wrinkles around the eyes (Botox), excess tearing, dry eyes, blepharitis, and eyelid styes/chalazia.

2350 East Stadium Blvd.
Suite 10
Ann Arbor, MI 48104

www.TheEyelidExperts.com/WJN
248-357-5100

Your Team in Ann Arbor for Eyelid, Orbit and Lacrimal Surgery
Intense Pulsed Light • Botox • Tearing • Cosemtic Eyelid Surgery • Dry Eyes

BROADWAY ON A MISSION

To our sponsors,

OLD NATIONAL BANK

verizon

bank of ann arbor

Blue Llama Jazz Club

Zingerman's community of businesses

Homewatch CareGivers

BALFOUR ANN ARBOR

Retirement Income Solutions
Helping to grow and preserve your wealth

NL NACHTLAW
Employment Law | Education Law | Criminal Defense
By your side
(888) 312-7173
Serving Michigan and Ohio

videoburst

LEWIS JEWELERS SINCE 1921 "YOUR DIAMOND STORE"

To the artists,

And, to everyone who supported our event, we send our deepest thanks and gratitude.

JFS
Jewish Family Services of Washtenaw County

Watch the JFS Impact Video:
youtube.com/JFSWashtenaw

JFS of Washtenaw County is proudly supported by:

Jewish Federation of Greater Ann Arbor

REGISTER NOW!

JEWISH FEDERATION OF GREATER ANN ARBOR'S

Virtual MAIN EVENT

SUNDAY, FEBRUARY 21, 2021 | 6:30PM

A VIRTUAL CABARET

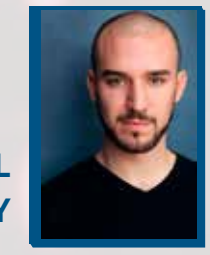
AN EVENING OF SONG AND STORYTELLING TO BENEFIT JEWISH COMMUNITY LOCALLY AND AROUND THE WORLD

STARRING **TOVAH FELDSHUH**

OF BROADWAY'S **YENTL** and **GOLDA'S BALCONY,** FILM'S **KISSING JESSICA STEIN** and TV'S **CRAZY-EX GIRLFRIEND, LAW & ORDER** and **THE WALKING DEAD**

AND **ANN ARBOR NATIVE ARI AXELROD**

SOLD-OUT SOLO CABARET PERFORMER INCLUDING **TAKING THE WHEEL** and **A CELEBRATION OF JEWISH BROADWAY**



TICKETS START AT $36 WITH OPTION TO ADD:

- ★ A COPY OF TOVAH FELDSHUH'S NEWEST BOOK
- ★ EXCLUSIVE POST-SHOW "TALK BACK" WITH TOVAH AND ARI
- ★ DINNER CATERED BY AMANDA'S KITCHEN

Participants will be asked to support the community with a minimum $100 pledge to the Jewish Federation's 2021 Annual Community Campaign; students and those under the age of 30 will be asked to make a pledge of a meaningful amount.

THANK YOU TO OUR HOST COMMITTEE *(in formation)*

Joelle Abramowitz
Larry & Susan Adler
Jessica 'Decky' Alexander & Bruce Kutinsky
Carol Amster
Brad & Robin Axelrod
Bernie & Barb Banet
Laurie & Jeff Barnett
Shelly & Harvey Berman
Marc Bernstein & Jennifer Lewis
Neal Blatt
Rabbi Nadav Caine
Joshua & Marla Chinsky
Debra Chopp & Gil Seinfeld
Penny & Ken Fischer
Susan Fisher
Gary & Eileen Freed
Steve & Joyce Gerber
Mona & Ed Goldman
Jayson & Laurie Greenberg
Gideon & Carol Hoffer
Lauren Katz & Joel Rubenstein
Shira & Steve Klein
Pamela & Stephen Landau
Babette Levy Daskin & Mark Daskin
Carolyn & Paul Lichter
Evie & Allen Lichter
Joan Lowenstein & Jonathan Trobe
Robert & Judy Marans
Geri & Shel Markel
Fran & Irwin Martin
Randy & Patti Milgrom
Chuck & Sharon Newman
Gil Omenn & Martha Darling
Ed & Sue Pear
Susan & Murray Rebner
Michelle & Arthur Riba
Josh Richelew & Marla Linderman Richelew
Jennifer & Eric Rosenberg
Robert & Kathleen Savit
Eva & Ed Solomon
Tamar Springer & Steve Stancroff
Marci & Joshua Sukenic
Sara & Donny Wohl

JewishAnnArbor.org/MainEvent21

EVENT CHAIRS

JUDY & MALCOLM COHEN
MARCI & ANDREW ROSENBERG

Jewish Federation OF GREATER ANN ARBOR